

Creation-Spirituality Practices for Cultivating
Interdependent Relationships in the Korean American Church

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Presented to
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In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
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Abstract

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Because of the church conflicts and splits, the Korean American church is unhealthy, and it is too weak to lead society and young people in spite of the church's great growth. Therefore, both pastors and congregations need to renew their understanding of the relationships that cause conflicts and splits, and their ministries according to the understanding of the spiritual maturity of individuals and the idea of a vital community.

The Korean American church must practice new spirituality in a changing world. Now, the most pressing concern dealing with a successful ministry in the Korean American church is to initiate and sustain growth in the interdependent relationships both internally and externally.

With this approach, the Korean American church could once again revive and play an important role in God's mission in America and the world. It is important for new and mature Christians not only to develop habits of devotion to God, but also to develop interdependent relationships with other Christians and the rest of humankind through spiritual practices.

In order to develop relationships, the effects of negative Korean traditional, cultural factors and influences must be healed. This project proposed that this can be accomplished through creation-spirituality practices offered by Matthew Fox.

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CHAPTER 1

INTRODUCTION

This project deals with the creation-spirituality practices that can help make interdependent relationships that can be closely connected with both the spiritual maturity of the individual and the vitality of the community for the revival of the Korean American church.

Importance of the Problem

Korean-Americans have immigrated to America since 1903.¹ The first wave of immigration began as 101 Korean immigrants-composed of 55 men, 21 women, and 25 children-arrived in Honolulu, Hawaii. After 100 years, in 2003, the Korean-American community greatly celebrated the 100th anniversary of Korean immigration. Now, there are more than 100 separate Korean communities.

One of distinct characteristics of the Korean immigrants was their desire to, first and foremost, settle a church. Once they arrived in Hawaii, the immigrants formed the Hawaii Methodist Church in November, 1903.² So, the Korean American church began with the Korean immigration and became the center of the Korean

1. Bong Youn Choy, Koreans in America (Chicago: Nelson-Hall, 1979), 75.

2. Jung Ha Kim, "Cartography of Korean American Protestant Faith Communities in the United States," in Religions in Asian America, ed. Pyung Gap Min and Jung Ha Kim (Walnut Creek, CA: AltaMira Press, 2002), 190.

community.

Specifically, in 1965, the discriminatory quota system that favored European immigrants was abolished by the Immigration and Naturalization Act. Therefore, the numbers of Korean immigrants and the Korean American churches have grown very rapidly.³

Today, over one million Korean-Americans live throughout the United States⁴ and approximately 4,000 Korean American churches are in America.⁵ Even though Korean immigrants face many difficulties in the United States, such as language barriers and cultural differences, they overcome through their committed church lives.

However, one special reason for the increasing numbers of Korean American churches has come from the fact that new churches open as a result of church conflicts and splits. This is disgraceful part of the history of the Korean American church.⁶

3. Ilpyong J. Kim, "A Century of Korean Immigration to the United States: 1903-2003," in Korean-Americans: Past, Present, and Future, ed. Ilpyong J. Kim (Elizabeth, NJ: HOLLYM International Corp., 2004), 27-32.

4. "The largest concentration of Korean Americans is found in large cities of major metropolitan areas, such as Los Angeles, New York, Washington, San Francisco, and Chicago." Ibid., 28.

5. Christian Today, 2009 한인교회 주소록 [2009 Korean Churches Yellow Pages] (Los Angeles: Christian Today, 2008).

6. Westlake Korean Community Church (WKCC), a church that I currently serve as a senior pastor, was also the result of two conflicts and splits that spanned two years. An initial conflict in Woodland United Methodist Church resulted in the formation of Visionland Mission Church in January 2002. WKCC is the result of a second conflict and split from Visionland Mission Church in June of 2003. Essentially, one church became the three churches.

A Korean Christian newspaper, Christian Today, wrote on 14 May 2008, that a conflict between pastors and congregations is growing continuously; it is the most difficult problem facing the Korean immigrant ministry.⁷ (Increasing from 21.6 % in 2003, to 23.3% in 2008 as follows).

Why do the conflicts and the splits happen often in the Korean American church? Specifically, why is the conflict between pastors and congregations the fastest growing problem in the Korean American church context in spite of great growth of the church and great enthusiasm for the World mission?

How can the Korean American church become a more healthy church that sustains good relationships, becoming more effective in achieving the nature of the church, and maintain influence on the world? Dealing with this matter is very significant for the revival of the Korean American church.

This paper maintains that the important reason for church conflicts and the splits are "authority issues in different cultures." This is an experience that Westlake Korean Community Church has had for the past of seven years.

7. Hyung Kun Yoo, "The Issues in the Korean American Church," Christian Today, May 2008 [newspaper online]; accessed 6 June 2008; available from http://christiantoday.us/sub_read.html?uid=12789§ion=section12. Here, this survey shows that the issue of own building is the second problem, the third problem is the deficiency of educational staffs, the fourth problem is financial hardship, the fifth problem is the gap between the 1st generation and 2nd generation, the sixth problem is a disconnection with the local community, and the last problem is ministry burn-out.

Most of the 1st generation Korean pastors, who have immigrated from Korea as an adult, desire the dependence style of relationship that emphasize "obedience" and "unity." But most congregations who are being assimilated to American culture want independent relationships that emphasize "individuality" and "diversity."

As a result, the Korean American church has "church conflicts" and "disconnections" between pastors and congregations, and between the first generation and the second generation.

Because of the church conflicts and splits, the Korean American churches are too weak to lead society and its young people. Therefore, pastors and congregations need to renew their understanding of relationship styles and their ministries according to the understanding of spiritual maturity of individuals and what it means to live in community.

To do so, the Korean American church must practice a new spirituality in a changing world. Koreans as well as Korean American pastors and congregations must discover God's vision for the Korean American churches.

Now, the ministry that will lead to the most success within the Korean American church will be to grow in interdependent relationships both internally and externally.

Thus, the Korean American church can once again revive and play an important role in the church's mission in America and the world.

Thesis Statement

The theme of this project is rooted in understanding that creation spirituality by Matthew Fox offers an alternative vision and method of spiritual practices that will make dependent and independent relationships "interdependent relationships" in the Korean American church context.

Definitions of Major Terms

The following section defines important terms that are helpful in understanding the present project.

1. Conflict: Conflict is "a difference in opinion or purpose that frustrates someone's goals or desires."⁸ Conflict happens when desires, expectations, and needs of pastors collide with those of congregations in local churches.

2. Spiritual practices: This term is central to this project. Craig Dykstra writes, "Practices are those cooperative human activities through which we, as individuals and communities, grow and develop in moral character and substance."⁹ Therefore, spiritual practices are performed in awareness of God's presence, different from other practices, and the aim is to create space for God in our lives. Spiritual practices cultivate an intimate love for God and extend a responsive love towards people.

8. Ken Sande, The Peacemaker: A Biblical Guide to Resolving Personal Conflict, 3rd ed. (Grand Rapids, MI: Baker Books, 2004), 29.

9. Craig Dykstra, Growing in the Life of Faith: Education and Christian Practices (Louisville: Geneva Press, 1999), 69.

3. Interdependence: "Positive interdependence has numerous effects on individual's motivation and productivity, not the least of which is to highlight the fact that the efforts of all group members are needed for group success."¹⁰ And interdependent relationships are rooted in love and based on service to others.¹¹ Therefore, cooperation and collaboration are keywords for the understanding of interdependence with others.

4. Creation spirituality: Creation spirituality sees creation as ongoing and as an action that our Creator expresses through creation things. The term was developed by Matthew Fox and in his discussions of Creation Spirituality, Matthew Fox responds to centuries of the predominant theme of Original Sin with other themes that are also part of spiritual experience. Original Blessing is another theme in Biblical tradition found in passages about the goodness of God's Creation and God's positive outlook on Creation, including humans' role in the world.¹²

5. Meditation: Meditation is the process of reflection upon, pondering, and thinking. Kuhl explains that "the practice of meditation is essential in educating persons for discipleship so

10. David W. Johnson and Frank P. Johnson, Joining Together: Group Theory and Group Skills, 7th ed. (Boston: Allyn and Bacon, 2000), 115.

11. Romans 12:10, "Be devoted to one another in brotherly love. Honor one another above yourselves" (NIV).

12. Matthew Fox, Original Blessing: A Primer in Creation Spirituality Presented in Four Paths, Twenty-Six Themes, and Two Questions (New York: Tarcher/Putnam, 2000).

that the Word of God may be integral to spiritual growth."¹³ One form of Christian meditation that has been used by believers is the *Lectio Divina* and it is one dimension of the approaches to God's Word.¹⁴

6. Korean American Church: A Korean American church is composed of the first generation Korean immigrants and their children, who were born in America or in Korea, This term is used interchangeably with Korean Immigrant Church.

Work Previously Done in the Field

Regarding church conflicts, Jae Woong Chang analyzed conflicts inside Korean immigrant churches, offered an example of church conflict, He then developed a method of renewal and reconciliation in his publication: Overcoming Conflicts in the Korean Immigrant Churches in the United States: In Pursuit of Reconciliation and Renewal.¹⁵

Chang analyzes and explains the main reason for the disunity of the church. He discovers the following factors: Different

13. Roland G Kuhl, "Meditation," in Evangelical Dictionary of Christian Education, ed. Michael J. Anthony (Grand Rapids, MI: Baker Academic, 2001), 457.

14. "The five dimensions of this process of encountering the Word through the words include reading, ruminating, meditating, praying to God, and contemplating the text." Ben Campbell Johnson and Andrew Dreitcer, Beyond the Ordinary: Spirituality for Church Leaders (Grand Rapids, MI: William B. Eerdmans Publishing, 2001), 41.

15. Jae Woong Chang, Overcoming Conflicts in the Korean Immigrant Churches in the United States: In Pursuit of Reconciliation and Renewal, D.Min. project, Claremont School of Theology, 1998 (Ann Arbor, MI: UMI, 1998).

cultural factors between the first and second generation of immigrants; pressures due to immigrant life that contribute to the lack of a sense of belong in society and wrong expectation of the church; Different theological trends including the polarizing views of both liberals and fundamentalists.

In conclusion, Chang suggests the role of the Korean immigrant church is to act a bridge over the conflicts of generation, a social center, and reconciliation community.¹⁶ That is, "the Korean churches should be a community of shalom."¹⁷

Regarding "cultivating interdependence" in ministerial relationships, Paul Stevens and Phil Collins points out,¹⁸ in The Equipping Pastor, that ministry builds up not only the body of Christ but also pastor-people dependency. This is the definition of interdependent relationships in the church context. They explain, "The goal of Christian leadership is not to get people to follow the pastoral leader but to relate together as they follow Jesus."¹⁹ Paul Stevens and Phil Collins understand interdependence as follows:²⁰

Interdependence is neither dependence nor independence. Expressed on a continuum, the two extreme possibilities

16. Ibid., 74-79.

17. Ibid., 83.

18. R. Paul Stevens and Phil Collins, The Equipping Pastor: A Systems Approach to Congregational Leadership (Washington, DC: Alban Institute, 1993).

19. Ibid., 19.

20. Ibid., 20.

of relationships in the system are independent (autonomous and disconnected) and dependent (fused and complaint). But relational health and growth into maturity is found in the middle: interdependent.

INDEPENDENT-----INTERDEPENDENT-----DEPENDENT

In Conclusion, they provide the practical principle that "Healthy interdependence starts with the leadership; this involves teaching and modeling interdependence and allowing people to minister to the leaders."²¹

As a Biblical guide to resolve church conflict, Alfred Poirier maintains that pastors should be peacemaking pastors, in The Peacemaking Pastor.²² Poirier explains that church conflicts arise as follows:²³

1) Divided allegiances: In 1 Corinthians 1:10-13 the church conflicts divided over differing allegiances to Paul, Apollos, Peter, or Christ.

2) Authority Issues:²⁴ Right of authority (Number 12), abuse of authority (Matt. 20:25-28; Mark 10:42-25; Luke 22:25-27), and failure to exercise authority (Exodus 18:19-22)

3) Making of Boundary Markers: "conflict is our propensity to substitute man-made boundary markers for the gospel of Christ

21. Ibid., 37.

22. Alfred Poirier, The Peacemaking Pastor: A Biblical Guide to Resolving Church Conflict (Grand Rapids, MI: Baker Books, 2006).

23. Ibid., 29-35.

24. This project will deal with this reason mainly.

as real basis of fellowship."²⁵

4) Personal affairs: These are related to family and marriage disputes, strained friendship, or business/employment conflicts involving church members.

Scope and Limitations of the Project

This study discovers things that come, not from confirmation of what the Korean American church already knows, but from challenging the current understanding of Korean American ministerial situations.

It calls the Korean American church to be open to new relationships, faith maturity, a vital community, and new spirituality.

This project focuses mainly on the Korean American churches that are led by the 1st generation pastors. While this project may give some insights to the church as a whole, it is limited to the Korean American congregations in the Los Angeles basin.

There are two important issues to keep in mind regarding the nature of the project. First, the project is suggestive in that it contains my ministerial experiences and understanding of the Korean American church context. However, my limited relationships and experiences with other pastors and congregations also limit me in becoming full aware of relational issues in the Korean Christian church context.

25. Poirier, Peacemaking Pastor, 33.

Second, a six-week practical practices that this project offers may not be enough for developing interdependent relationships. Relationships will take time, and the good results may not be seen rapidly.

Procedure for Integration

This project combines practical suggestions for developing interdependent relationships in the Korean American church using theology, education, psychology, and biblical and cultural studies. In doing this, three different research designs are used.

The first tool, and substantial part of the project, is based on library research. I will describe the spiritual maturity of individuals from educational and psychological viewpoints while trying to understand spiritual practices and creation spirituality in the Korean Christian community from theological and educational view points.

Here, I will use topics, or key word descriptors, in my database such as: spiritual maturity, culture, faith development, spirituality, Korean ministry, and Christian education. I will search for relevant books, articles in edited books, specialized subject bibliographies, and periodical literatures. These works will help to highlight the subject matter of the project and to formulate the theoretical framework of the project.

The second aspect of the research, which is the procedure for integration, is interviewing and analyzing other pastors in the Korean American church and my congregation. This includes both the 1st generation and 2nd generation Koreans, and old-timer

immigrants and newcomers, to find out their concepts of faith, whether they are dependent, independent, or interdependent.

Lastly, I will design a lesson plan of spiritual practices that can be used for six weeks in local Korean American churches. I will conduct this six-week program, which is an engagement of creation oriented spirituality with a group of Westlake Korean Community Church members.

Chapter Outlines

Chapter 1 introduces the project by stating its thesis and discussing the problem, importance, and work previously done in this field. The purpose of the chapter is to identify the field of study and set the stage for subsequent chapter.

Chapter 2 presents the current issues in the Korean American church from a survey of Korean pastors and analyze these issues from a cultural view point.

Chapter 3 explores spiritual maturity of individuals, based on the work of scholars who analyze faith development and theological views, and seeks relevancies between spiritual maturity and interdependent relationships.

Chapter 4 explains the importance and necessity of spiritual practices in developing faith in the Korean American church and suggests the uniqueness and goal of creation spirituality for interdependent relationships.

Chapter 5 offers a six-week spiritual practice program. It includes small group setting, some methods such as: journal, autobiography, and narrative, and offers a concrete curriculum

that will help in the making of "interdependent relationships" as a catalyst for the spiritual maturity of individual and community.

Chapter 6 assesses results of this project and concludes.

CHAPTER 2

CURRENT RELATIONAL ISSUES

This chapter presents a current relational issue facing the Korean American church and an analysis of the issue. It helps to better understand the Korean American church today, and it challenges the Korean American church for its revival and calls it to a renewal of the Korean ministry.

There are many Korean American churches struggling with various problems. The most important problem is mistrust between the first generation pastors and their congregations.¹ That is why many Korean American churches have conflicts that result in split, and the integrity of pastors is undermined in process of church relational conflicts and pastors and congregations are left with deep hurts and mistrust.

In the American church context, a recent report concluded that "Here in the United States, conflict is a synonym for congregation... and 75 percent of congregations reported some level of conflict in the past five years."² Conflict is the leading

1. A typical Korean American Church consists of three subcultures within a church: 1st generation (Korean speaking); 1.5 generation (Bilingual); 2nd generation (English speaking only).

2. Carl S. Dudley. "Conflict: Synonym for Congregation," Faith Communities Today, 2000 [magazine online]; accessed 10 Oct 2008; available from http://fact.hartsem.edu/research/fact2000/topical_article3.htm.

reason for pastors to leave local church ministries, involuntarily.³

Conflicts are essential and inevitable in a community. But only if conflicts do not become destructive, violent or battles that result in a split, that they enable members of the community have new idea, creativity, and development.⁴

However, the Korean American church has been experiencing the destructive power of conflicts and it is greatly hurt by its many conflicts. In the development of relational conflicts, the churches split, volunteering involvement of congregation decreases and the congregation wanders without settling down in their churches or any church for some time.

People who were suffering through the conflicts say, "I do not want to attend the Korean American church anymore and do not want to be involved deeply in the church ministry." This is the result of the differing relational styles between pastors and congregations, because the Korean American church is a cultural community, mixing American culture and Korean culture, rather than a spirituality based community.

The Korean American Church often follows one of two relationships. One, it overemphasizes roles of pastors and

3. Dean R. Hoge and Jacqueline E. Wenger, Pastors in Transition: Why Clergy Leave Local Church Ministry (Grand Rapids: Eerdmans Publishing, 2005), 39.

4. Donald E. Bossart, Creative Conflict in Religious Education and Church Administration (Birmingham: Religious Education Press, 1980), 229.

minimizes roles of congregation. Or two, the second relationship style minimizes roles of pastors and overemphasizes independence of congregation.

Either makes the church unhealthy. So, what are the two relationships that result in church conflicts in the Korean American church today?

Dependent Relationships

In a typical Korean American church, leadership consists of the first generation pastors and elders, which highly emphasizes Korean culture. Culture significantly influences the nature of conflicts. These conflicts and problems come from a socio-cultural context.

Many 1st generation Korean senior pastors are educated theologically and ordained in Korea. That is why their ministry, philosophy of ministry, and practices of ministry are very different from the American style of pastoral leadership. Also, language and cultural gap makes miscommunication between pastors and their 2nd congregations highly common.

It is clear that the Korean American church is being influenced by Korean traditional culture and present Korean understanding of leadership styles. The values, beliefs, norms, and ideals of the Korean tradition culture and the present Korean situations influence the congregation in such a way to understand pastors as authoritarian figures.

This results in pastors wanting the dependence of the

congregation upon them.⁵ Concretely, from where does the pastor's desire for a dependent relationship come?

Korean Traditional Cultures

Koreans have lived with the spiritual pluralism of shamanism, Buddhism, Confucianism, and Christianity all throughout their history.⁶ Among the religions, Shamanistic religious beliefs influence pastors while their congregations view pastors as special people who have special discernment, revelations, the power to heal and bless. Congregations look at the pastor as the shaman and may expect him or her to be closer to God and to act as an intermediary or intercessor in some way.

Therefore, shamanism pushes the congregation to depend on the pastors heavily in Korean Christianity. This dependency leads the congregation to accept a pastor's authoritarian leadership style.

In order to deal with dependent relationships, above all, the influence of Confucianism must be understood in the Korean American church. Because Confucianism is embedded in Korean culture and its influence still remains in a way that emphasizes the superiority of leaders over followers.

5. Through my own survey analysis, I have concluded that the first generation Korean-American pastors want dependency from congregations: in the Korean American immigrant conference held on 3-5 November, 2008 it was proved that 60% pastors have dependent leadership styles, 28% pastors have independent leadership style, and 12% pastors have interdependent leadership styles. These results came from 50 pastors who answered the survey.

6. Dong Sik Ryu, 한국종교와 기독교 [Religions of Korea and Christianity] (Seoul: Christian Literature Society for Korea, 1965)

Confucianism has created well-ordered human communities through filial piety, obedience to the senior, and female fidelity. However, "the relationship between senior and junior changed into the junior's duty to respect the senior, thus disobedience and disrespect to the senior came to be regarded as the worst immoral behavior and the most shameful acts in social life."⁷ Though Christianity guides the spiritual lives of the Korean Christian, Confucianism speaks to their social behavior.

When pastors represent teacher and father, it has allowed authoritarian leadership style to be accepted and to be a norm within Korean churches.

Collectivism as well as Confucianism has influenced the 1st generation Koreans. Social psychologist Harry Triandis defines that "collectivism is a social pattern consisting of closely linked individuals who see themselves as parts of one or more collectives."⁸

According to Triandis, "Collectivism emphasizes on (1) the views, needs, and goals of the group rather than on the self; (2) emphasis on behavior determined by social norms and duties rather than by pleasure or personal advantages; (3) common beliefs that

7. Zuk-Nae Lee, "Korean Culture and Sense of Shame," Transcultural Psychiatry 36, no 2 (June 1999): 186.

8. Harry C. Triandis, Individualism and Collectivism (Boulder, CO: Westview Press, 1995), 2.

are shared with the in group; and (4) willingness to cooperate with in group members."⁹

This collectivism holds that the opinion of pastors, based on the Korean traditional cultures, is the primary standard of value, and congregations should follow their pastors collectively without any questions.

Koreans both in Korea and America are almost totally shaped by the cultural heritage of Confucian ideology, which places high value on unity, order, respect, and honor. And most Korean churches have a great emphasize on groups and think more in terms of "we".

Harmony and loyalty within the Korean church are very important and should always be maintained and confrontation should be avoided. It is important that the majority of senior pastors of Korean American churches were educated in Korea and immigrated to America as adults.

Therefore, in the Korean church, pastors are respected, and most congregation members obey. This relational system is hierarchical and the dimension of faith is dependent upon leaders, doctrines, traditions, and rituals. These dependent relationships limit, control, and restrict the full spiritual development of the Korean Christians. This may be a source of tension between pastors and congregations in America.

9. Triandis, Individualism and Collectivism, 6.

This dependent relationship is an important characteristic of "conventional faith," and it remains widely practiced today for the simple reasons that the church is well-organized and growing. Here, the key problem is that most 1st generation pastors expect a dependent attitude from their congregations because of the unity, obedience, and the growth of the church are dependent on it.

Current Korea's Influences

Most first generation Korean pastors read Korean Newspapers, listen to Korean radio stations, and watch Korean T.V. programs. Because of their lack of desire to assimilate to "American culture," the Korean immigrant pastors tend to be slower in initiating growth and the promotion of necessary interdependent relationships as seen in "American style" churches.

The pastors, indeed, practice Christianity as they have always done, while they were in Korea. The Korean language, the Korean style and content of preaching, the traditionally Korean forms of worship, and overall church life are familiar to them. There is a desire to maintain both unity and familiarity. One can hardly find any difference between Korean churches in Korea and in America.

Korean American churches are modeled after the "successful" Korean churches in Korea. Often, they invite preachers from Korea for revival meetings. Although Korean American pastors live in America, they do not have experience of American life fully.

In a word, Korean American pastors are being influenced by Korean culture and fellow Korean pastors, from Korea,

continuously. They desire the dependence of the congregation as exemplified by the Korean church in Korea.

Independent Relationships

Today, the "dependent relationship" in the Korean American church context is being challenged and is rapidly changing. The dependent relationship, influenced by traditional and conventional ideology, is changing to an independent relationship influenced by cultural diversity and individualism as seen in the United States.

This attitude is continually increasing along with advances in transportation and communication that have increased people's ability to interact with people of cultural backgrounds quite different from their own.

Even though many Korean Christians still hold the dependent style of relationship, this attitude is rapidly transitioning, and the independent relationship is an unavoidable inevitability in the Korean American church context.

Moreover, Korean traditional collectivism is being replaced by individualism in the thoughts and ideologies of Korean living in the United States. That is why collectivism and individualism are conflicting views when speaking of the nature of relationship between the 1st generation pastors and congregations.

Individualism

The opposite of collectivism is individualism which is "the self-centered pursuit of personal rights and autonomy that supersedes concern for the well being of others or for the good

of the larger community.”¹⁰ Here, individuals are primarily motivated by their own preferences, needs, rights, and contracts that they have established with others. They give priority to personal goals and emphasize rational analysis of the advantages and disadvantages in associating with others.

Therefore, individualism holds that the congregation is the primary standard of value. This view does not deny that pastors exist or that congregations benefit from pastors, but it sees pastors as an individual, not a special being over and above the congregation.

In specifically dealing with a 2nd generation issue and also older immigrants who spend many years in America and have assimilated to American culture, an alternative dimension of faith is needed in the Korean American church context.

The 2nd generations Koreans and older immigrants, influenced by the culture of American individualism, frequently do not follow their educators or their 1st generation spiritual leaders, who have socially constructed identity and roles. Also, in dealing with 1.5 generations, the 1st generation pastors feel same individualism.

They do not think that leaders' ideas are guaranteed to be right, especially parents in the family and spiritual leaders in the church. They learn and hear from the Bible, church, and

10. Harley Atkinson, "Individualism and Groups," in Evangelical Dictionary of Christian Education, ed. Michael J. Anthony (Grand Rapids, MI: Baker Academic, 2001), 357.

leaders, but they rely on their own reason and understanding for all their beliefs.

They are totally confident in their own ability to make their own living, to make right choices, and to bear the responsibility for those choices; they are not dependent on the church and they focus on the internal authority of self-understanding, experience, and self truth.

In an individualistic culture, sharing interests and activities serves important barometers of what it means to be in a "good" relationship.

Continuing Mistrust between Pastors and Congregations

The church in America seems to have lost Biblical understanding of honoring the man of God;¹¹ one who dedicates his/her life to service to God and God's people. This could be a worship leader, youth minister, or most often, the senior pastor.

There is mistrust and skepticism as a result of the hideous scandals of from the 1980's to now, such as the Swaggart, Baker, and ted Haggard scandals. These scandals have caused the world to view pastors with a cynical eye. Of course, the world almost automatically distrusts anyone who holds a leadership recently.

Additionally, because Korean Christians experience many conflicts and splits, there is a growing mistrust and deep hurts between the first generation pastors and their congregations.

11. "Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be of no advantage to you" (Heb. 13:17, NIV).

This causes result Korean congregations to desire independent in both a church ministry and the relationship from their pastors. Time spent with pastors may be tense or uncomfortable due to the mistrust that has grown between the pastors and congregations.

Unfortunately, the integrity of pastors is undermined in process of church relational conflicts and many congregation members reach a decision to eventually leave that particular church. Some congregation members may attend an American church that does not require the level of commitment that may be required in a Korean church.

A New Vision of Interdependent Relationships

As noted in the previous chapter, why are conflicts and the splits so common in the Korean American church? Why is the conflict between pastors and congregations a growing phenomenon in the Korean American church context in spite of great growth of the church? How can the Korean American church become a more healthy church, having good relationships, become more effective in achieving the nature of the church and more influential on the world?

In a modern society, people in the church as well as in the larger society, confront rapid changes brought about by modern ideologies such as individualization, structural differentiation and cultural pluralism, all of which have positive and negative aspects.

Traditional values and norms no longer serve today's Christians in traditional ways. They are challenged to achieve

the capacity to integrate multiple demands from different life spheres into internalized principles.

In traditional or pre-modern society, Christian identity has been discerned in three ways: (1) church membership, (2) fundamental affirmation of the Christian faith, and (3) a certain type of moral behavior. These are known as objective or external references in recognizing Christian Identity. However, modern ideology no longer sets the ground for achieving Christian identity by these three objective references.

With the advent of modernity, the search for identity has become a subjective task for modern people. This creates a situation which can lead to the relativism, which tends to deemphasize the role of common ground for the achievement of Christian identity.

However, this problematic situation for the search for Christian identity provides a context for people to be enabled to examine their own Christian identity. In the midst of this conflicting situation, the task of Christian education and spiritual practices are to provide an educational context where Christians can achieve and redefine a Christian identity, which I term an "interdependent" Christian identity.

A new dimension of faith, neither dependent nor independent, should be applied to the context of Christian reality in a transitioning setting. This new dimension of faith, interdependence, can especially be useful in the Korean American church context.

That is newly transitioning to a new "American" culture and assimilating to that new culture. An "interdependent relationship" is needed in the Korean American church and the involvement of pastors and congregations is needed to build their church into healthy from a Biblical point of view.¹²

During the history of the Korean American church, it has lacked essential knowledge and experience about "being interdependent," both in the spiritual maturity of individuals and for the vitality of the community relationship, regardless of successful church growth.

Also, many churches are relatively unaware of being interdependent, as is required in a very different cultural setting, and do not to play their main role as a Biblical, interdependent ministry.

Spiritual maturity comes from an interdependent ministry. Being interdependent is not merely having a socially constructed identity and role dependently, nor forming self identity and roles independently, but it is the giving of self for others, focused on an integration of internal (independent) and external (dependent) authorities of faith.

12. "It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ" (Eph. 4:11-13, NIV).

Therefore, an effective Christian ministry or education will be more productive when the relationship between increasing diversity and the individual's faith are considered and reconciled.

The interdependent relationship leads to the spiritual maturity of individuals, from an educational point of view, and a new dimension of faith in Christian spirituality.

The Korean American church, therefore, needs to look at ways of fostering interdependent spiritual maturity; Christian educators and spiritual leaders must encourage the people of faith to live together in respect, understanding, and tolerance, retaining their distinctive Christian identity in both the church context and the world. The interdependence of the Bible must be restored to contemporary society.

In conclusion, Christian educators and spiritual leaders can pave the way for the interdependent relationship as a concrete alternative of Korean Christians towards their future revival and the creation of healthy communities.

CHAPTER 3

TWO PERSPECTIVES ON INTERDEPENDENT RELATIONSHIPS

Why or how are interdependent relationships related to spiritual maturity of the individual and the vitality of the community? Here I will present two perspectives on interdependent relationship in order to explain them.

Interdependent Relationships as Spiritual Maturityfrom Faith Development Theory

Spiritual maturity is the consistent application of appropriate biblical principles to life's circumstances. Spiritual maturity is characterized by integrity with personal sin issues, continuing spiritual growth, dependence upon God, and interdependent relationships with other Christians.

Therefore, interdependent relationships must be more understood and seen as an explicit sign of spiritual maturity in the Korean American church, especially in the relationship between pastors and congregations.

The ultimate goal for maturity of pastors and congregations is to become like Jesus.¹ In order to take steps to achieve this

1. Eph. 4:13, "Until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ." Ephesians 4:16 reveals that the "from him the whole body, joined and held together by every supporting ligament" in the body of Christ are not pastors trying to link everyone else up. Rather, the "join" or ligament" (NIV) refers to the points of contact and connection at which every believer discovers mutual growth, love, and ministry. We live and minister at the "joints." Impersonal,

goal, pastors and congregations must commit and put forth effort to grow in their relationships.

Spiritual maturity will not come only through Bible study but also through interdependent relationships with others, using one's gifts to build the church, including worship, fellowship, discipleship, etc. It takes relationships to grow.

The quality of one's relationship with Christ can be seen in the quality of relationships with others. Therefore, spiritual maturity is not only a private matter but also a community matter.²

In that regard, the faith development theory proposed by James Fowler's can be used to explain interdependence as spiritual maturity of the individuals.

How can Christian spiritual leaders and educators be more effective in today's church? For effective Christian ministry for spiritual maturity, we need to have an accurate understanding of God's word, human beings, and social context in which they live. More specifically, from an educational point of view, we need to understand human beings from a development perspective and comprehend human beings in a socio-cultural background.

The concept of faith development is closely related to Christian spiritual practices education and most churches have

non-relational Christian ministry is impossible.

2. Acts 2:44-45, "All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need" (NIV).

developmental meetings, texts, and curriculums. Among them, what is a foundation of the development stages? Many Christian spiritual leaders and educators have chosen the theories of both Piaget and Erickson to educate their congregations; however this kind of education has many limitations with regard to the profound concept of faith.

Accordingly, the faith development theory proposed by Fowler, including the theory of Piaget's cognitive theory, Erikson's psycho-social theory, and Kohlberg's moral development, can be used to educate congregations.

In addition to, Christian spiritual leaders and educators face many challenges from their congregations in these days. In the past, they did not acquire knowledge concerning the influence of culture in Christian spiritual practices and education.

However, if they do not understand the fact that culture influences the congregations' lives, they cannot effectively grow the congregations in the church. Because today's culture has an overwhelming influence on the congregations, leaders and educators need to understand socio-cultural theory that human learning and development basically depend on cultural contexts.

Developmental Perspectives on Spiritual Maturity

According to Seymour and Miller, today's basic paradigms used by churches in developing Christian education are 1) Religious

Instruction, 2) Community of faith, 3) Development, 4) Liberation, and 5) Interpretation.³

Among the five models, the development model is very important for educators and spiritual leaders, because of the following developmental principles for education and spirituality.

1) Developmental insights serve as agenda for specific life issues to which the truths of Scripture are to be applied, 2) Developmental awareness influences methodology, 3) Developmental theories add to our understanding of spiritual faith tends to be shaped, in part, by developmental characteristics. 4) A developmental understanding of human growth toward maturity supports the biblical idea that growth requires thinking and reflection. 5) God's Word must be taught in a form appropriate to a believer's level of development. 6) Developmental approaches acknowledge that in the absence of a community context, growth does not occur without distortion.⁴

Fowler's Faith Development Theory

Faith development theory, proposed by James W. Fowler, has been evaluated as one of the significant contributions to both theology and education. Prior to Fowler, the study of religious development of individuals was attempted by William James, Carl

3. Jack L. Seymour and Donald E. Miller, "Openings to God: Education and Theology in Dialogue," in Theological Approaches to Christian Education (Nashville: Abingdon Press, 1990), 11-22.

4. Dennis H. Dirks, "Foundations of Human Development," in Foundations of Ministry, ed. Michael J. Anthony (Grand Rapids, MI: Baker Book House, 1992).

Jung, Charles Glock, Rodney Stark, Erik Erikson, Merton Strommen, and Ronald Goldman.⁵

Different from other developmental theories mentioned above, Fowler's faith development theory is significant because it is an empirical research on the individual faith development.⁶ Fowler's empirical research includes 359 interviews and about 40 inquiries related to life-changing some factors such as experiences, relationships, values, commitment, and religion.⁷

Fowler offers the following definition of faith:

I spoke of faith as a dynamic existential stance, a way of leaning into and finding or giving meaning to the conditions of our lives. With considerable attention to Smith's research, I distinguished faith from religion and belief, while also showing some of their relations. We named the social and relational dimensions of faith, seeing our trusts in and loyalties to other persons in community-and to centers of value and power to which they are also loyal-as forming triadic or covenantal patterns. We looked at faith as a way of knowing and seeing the condition of our lives in relation to more or less conscious images of an ultimate environment.⁸

To Fowler, the concept of faith does not mean cognitive belief, religious faith, and creed, but rather a universal human

5. Les L. Steele, "Research in Faith Development," Christian Education Journal 9, no 2 (1992): 21-30.

6. Ibid.

7. Ibid.

8. James W. Fowler, Stages of Faith: The Psychology of Human Development and the Quests for Meaning (San Francisco: Harper & Row Publishers, 1981), 92.

phenomenon to find meaning and a way of dynamic, evolving, and relational living, here, what we notice is that Fowler emphasizes the structure of faith more than the content of faith, so we will rely on Fowler's structure of faith.

Fowler has identified six stages of faith development based on the empirical research. Even though the stages are qualitatively different, they require both time and physical maturation at once. An individual's stage of faith development can be different according to various of situation.⁹

According to Fowler, six stages of faith development as follows¹⁰:

- "Undifferentiated Faith (Infancy)
- 1. Intuitive-Projective Faith (Early Childhood)
- 2. Mythic-Literal Faith (School Years)
- 3. Synthetic-Conventional Faith (Adolescence)
- 4. Individuative-Reflective Faith (Young Adulthood)
- 5. Conjunctive Faith (Mid-life and Beyond)
- 6. Universalizing Faith,"

The Stage Three and Dependent Relationships

In this section, I will pay attention to "the stage three" for dependent relationships, "the stage four" for independent relationships, and "the stage five and six" for interdependent relationships. Fowler's theory typically includes three stages of development. The earlier stages generally follow normal progressive development.

9. James Fowler, Weaving the New Creation: Stages of Faith and the Public Church (New York: Harper Collins, 1991)

10. Fowler, Stages of Faith, 113.

In Stage 3, the Synthetic-Conventional stage, the term 'Synthetic' means that, at this level, the individual attempts to draw together the disparate elements of his/her life into an integrated identity.

The term 'Conventional' indicates that the values and beliefs they hold are derived from a group of significant others and, for the most part, are accepted without being examined.

Individuals, at this stage, are acutely tuned to the expectations and judgments of others, and as yet do not have a sure enough grasp of their own identity or faith in their own judgment to construct and maintain an independent perspective.

Consistent with this, a person at this level may hold deep convictions, while typically not critically examining these. Fowler states, "At stage 3, a person has an "ideology," a more or less consistent clustering of values and beliefs, but he or she has not objectified it for examination and in a sense is unaware of having them."¹¹

In a church situation, people at this stage are looking for a relationship with God and with the important persons of their lives in which they feel that they are living up to the expectations these important others have of them. They have a strong sense of the church as an extended family; even a romanticized extended family, where the major concern is to be there to support each other.

11. Fowler, Stages of Faith, 173.

Because of this, conflict and controversy are threatening to this extended family. The family will tend to work for harmony and would often prefer to bury conflict rather than allow it to surface and potentially destabilize the sense of community, which is so important to them. As they come to church and take part in the service, they are looking for, all be it unconsciously, a sense of warmth and connectedness.

Therefore, if pastors merely expect the following of congregation, the church still stay in the stage 3.

This is a conventional faith. Spiritual maturity needs to grow in order to move into the next stage for pastors and congregations.

The Stage Four and Independent Relationships

In stage 4, Individuative-Reflective, there is a relocation of authority within the self, along with a critical reflection of one's beliefs. Faith becomes uniquely one's own. In addition, there is usually a struggle to grow and to understand.

In this stage, congregations begin to investigate their faith and develop ownership for their faith. There are unavoidable tensions: individuality vs. group membership; subjectivity vs. objectivity; self-fulfillment vs. service to others; issues of the relatives vs. absolute.¹²

Fowler states that This stage is marked by a double development. The self, previously sustained in its identity and

12. Fowler, Stages of Faith.

faith compositions by an interpersonal circle of significant others, now claims an identity no longer defined by the composite of one's roles or meaning to others. To sustain that new identity it composes a meaning frame conscious of its own boundaries and inner connections and aware of itself as a "world view." Self (identity) and outlook (word view) are differentiated from those of others and become acknowledge factors in the reactions, interpretations and judgments one makes on the actions of the self and others.¹³ Also, Scott explains Fowler's this stage as follows: "There can be a de-mythologizing period in this stage in which creed, symbols and stories are critically analyzed and reshaped into new, meaningful, conceptual formations. Previously meaningful images can be discarded or transformed into new and more powerful ones."¹⁴

The danger of this stage, related to independent relationship, is as with the other stages, an over-emphasis on its strengths. In a church situation, congregations typically see themselves as 'self sufficient, self starters, self-managing and self-repairing units. These mindsets create the potential of the placing of self as against the need for community and relationships, which can undermine the strengths of the stage.

13. Ibid., 182.

14. Lownsdale Scott, "Faith Development across the Life Span: Fowler's Integrative Work," Journal of Psychology and Theology 25, no. 1 (1997): 59.

Congregations at this stage do not sit easily with a leadership structure that requires them to be dependent upon it. They are less impressed by a leader's special training, ordination or the like. They want a leadership structure that acknowledges and respects their personal positions and allows room for them to contribute to the decision making of the group.

They are more comfortable with criticism and debate, even disagreement within the group. Conflict and disagreement that was once seen as potentially threatening is now viewed more positively, perhaps even relished. After all, conflicts will happen because pastors want dependency of the congregation and congregations want independence from the pastor.

The Stage Five and Interdependent Relationships

In stage 5, Conjunctive Faith, individuals realize the paradoxes in faith, and learn to live with their faith and their questions. This stage involves a dynamic, trusting relationship with God. Here, the conscious ego develops a humbling awareness of the power and influence of aspects of the unconscious on our reactions and behavior.

Fowler suggests that many adults never reach the stage five. The conjunctive stage of faith development is an awareness of the need to face and hold together several explicit polar tensions in one's life. It brings a felt sense that truth is more multiform

and complex than most of the clear, either/or categories of the Individuative stage can properly grasp.¹⁵

Pastors and congregations in this stage can begin to have an interdependent relationship

The Stage Six and Interdependent Relationships

In Stage 6, Universalizing Faith is defined by feeling "at one" with God. People here invest their lives in a larger cause without being concerned by the personal cost. These stages are simply frameworks of understanding people and where they are in regard to their faith. Here, the individual is able to know the world through the eyes of the other in their experiences of persons, classes, nationalities, and faiths quite different from one's own.

Fowler acknowledges that only the rare individual who reaches this stage of faith development. His examples of those who have attained an equilibrated stage six level include- Mother Teresa, Dietrick Bonhoeffer, Martin Luther King, Mahatma Ghandhi and Jesus. Each of these is individuals who have given up the 'self' for the sake of the community.¹⁶

Implications for Education and Spiritual Practices

Overall, to Fowler, the concept of faith has the stages that Christian spiritual leaders and educators can use to understand the maturity of faith of the congregation.

15. Fowler, Stages of Faith, 184-98.

16. Ibid., 199-213.

And as Downs pointed out, faith has a more complete view and one's emerging self-perception will influence how one shapes and experiences one's faith.¹⁷ In addition, Fowler's developmental stages make the role of society and community the important factors influencing individual's faith development.

Even though Fowler's theory is unique and valuable for understanding pastors and congregation's faith developmental stages, however, Steele pointed out some technical problems in faith development theory such as: 1) There are problems in the qualitative research methodology that is utilized in faith development research such as researchers' bias and stage of the researchers influence. 2) The data have been collected according to a stage theory of human development. There is a tendency to give higher scores to those who have a more sophisticated language and education than those who do not. 3) There is the problem presented by Fowler's attempt at creating a broad generic theory.

As above Steele noticed, Fowler's theory is not perfect; however, it offers some significant implications for Christian spiritual leaders and educators.

According to Downs we receive five important insights as follows: 1) Faith as a Universal Phenomenon; 2) Description of

17. Perry G. Downs, "The Power of Fowler," in Nature That is Christian: Developmental Perspectives on Christian Education, ed. James C Wilhoit and John Dettoni (Grand Rapids, MI: Baker Books, 1998), 86.

Faith as Different from Religion and Belief; 3) A More Complete View of Faith; 4) Sensitive Listening to Faith; 5) Describing Mature Faith.¹⁸

Through Fowler's faith development, Christian educators and spiritual leaders need to understand adults' faith development. Their faith is essentially different from individuate, conjunctive, and universal stages, and they are also on their faith journey.

Therefore, Christian educators and spiritual leaders help them to grow in faith development, and lead them not to stay in faith confusion as follows: 1) Challenging them to have a theological framework rather than providing simple explanations and information because they use critical thinking and ask reason for their faith. 2) Sharing faith rather than leader or teacher-centered banking education. 3) Re-interpreting notions about society, church, culture, and history because they require new interpretation about their groups. 4) Having interdependent relationship is important for them because they need close relationship with each other. 5) Establishing identity in God and providing concrete vision to be social member committed to their future groups: family, workplace, church, and the global community.

According to Fowler, Christian spiritual leaders and educators can determine the relative maturity of faith and

18. Downs, 84-85.

describe the stages of maturing faith. As congregations move from childhood to adulthood, so faith is a process of gradual maturation. The change and growth of faith is a biblical characteristic that God has built in His people. In that regard, Fowler keeps step with Paul who describes this change of faith in the Bible (Eph. 4:13-16).

When Christian spiritual leaders and educators accept the results of Fowler's faith development theory and the movement of stage four-six, they can discover powerful ministry models for making interdependent relationships between pastors and congregations. As noted above, their faith has some characteristics such as dependence, independence, and interdependence.

How can Christian spiritual leaders and educators make interdependent relationships based on Fowler's faith developmental theory?

Christian spiritual leaders and educators should basically respect the importance and uniqueness of their faith journey. If spiritual leaders and educators are sensitively concerned about their faith stage related to the matter of relationships, they can stimulate congregations' spiritual maturity.

Interdependent Relationships as Spiritual Maturity from a Theological View

Individualism is one of the important, practical challenge to maintaining a balanced and theologically-sound Christian praxis and vision for the church. Individualistic ways of understanding

the human being are in contradiction with Christian understanding of a being that is always inherently relational.

Humans as the Image of God

The image of God in humans is important to the understanding of why being interdependent is critical in the today's culture. The human being is always only understood as an interdependent being. That human beings are created in the image of God means that human beings are relational beings (Gen. 1:26).¹⁹ The interdependent relationship that has been revealed as God provides the starting point for Christian praxis and ministry.

In related to being interdependent as created in the image of God, main theological affirmations are understood as follows: 1) The image of God is universal and valuable (Gen. 1:26-28; 9:6; James 3:9) 2) The image of God is still seen in fallen humans (Gen. 9:6; James 3:9) 3) The image of God in humans has been marred and corrupted by sin. Fallen humans need more and more to be restored to the image of God. The image of God is best understood through the person of Jesus Christ in believers. Jesus Christ is both the perfect man and the perfect image of God: true righteousness and holiness and purity (Rom. 8:29; 2 Cor. 3:18; Eph. 4:23-24; Col. 1:15; John 3:2-3). 4) The image of God means

19. Erikson explains that there are three general ways of viewing the nature of the image: the substantive view; relational view; the functional view. Here, related to being interdependent, the relational view will be considered in this project. Millard J. Erickson, Christian Theology, 2nd ed. (Grand Rapids, MI: Baker Book House, 1998), 520-36.

that God has placed all human beings into a threefold relationship: a. between man and God: in worshiping and serving God, b. between man and his fellowmen: in loving and serving each other, c. between man and nature: in ruling over and caring for that area of creation where God had placed them.²⁰ 5) The perversion of the image is a. between man and God: in worshipping idols and praising himself or human accomplishment, b. between man and his fellowmen: manipulating others as tools for his selfish purpose, c. between man and nature: using the earth and its resources for his own selfish purpose. 6) The first renewal of the image of God in all human beings is to understand the relationships with God, others, and nature. The second renewal of the image of God is to attempt to emulate the image of Jesus (Eph. 4:13). 7) These recoveries are primarily the work of the Holy Spirit: empowering people to function properly in human's threefold relationship and to attain to the Christian characters. (Rom. 8; Gal. 5:22-23)

Implications for Spiritual Practices

Basically, the image of God is universal, so Christians should not be disdainful of any human being. Christians should oppose discrimination based on race, gender, economic status, age, the unborn fetus, and marital status. All human beings have both dignities and points of sensitivity to spiritual things. Christians should be responsive or at least open to these

20. Anthony A. Hoekema, Created in God's Image (Grand Rapids, MI: Eerdmans Publishing, 1986), 75.

characteristics in everyone: 1) The image of God is still viewed in fallen humans (Gen. 9:6; James 3:9). That is, human is valuable, so Christian should restore the damaged image of people who are living miserably in the world. 2) The image of God in humans has been marred and corrupted by sin. Fallen humans need more to be restored to the image of God (Rom. 8:29; 2 Cor. 3:18). Basically, educators and spiritual leaders focus on regeneration through Jesus Christ because sin has been perverted the image of God. 3) The image of God is best understood through the person of Jesus Christ. Jesus Christ is both the perfect man and the perfect image of God (2 Cor. 3:18; Col. 1:15). Educational and spiritual practices should strive to emulate the full image of God that is found in Jesus. Jesus retained a perfect fellowship with Father (John 17), obeyed the Father's will (Luke 22:42; John 4:34) and always displayed a strong love for humans (Matt. 9:36; 10:6). 4) The image of God means that God has placed man into a threefold relationship. The spiritual practices program and educational curriculum should rely primarily on the relationship between man and God, while also including loving neighbors and concern the development of a Christian world, and life view. 5) The renewal of the image of God in human beings primarily is the work of the Holy Spirit: again empowering to attaining to the whole measure of the fullness of God and to function properly in man's threefold relationship (Rom. 8; Gal. 5:22-23). Therefore, the sanctification work of the Holy Spirit is important in education and the spiritual practices. These goals and methods

should be the Holy Spirit-centered. The renewal of the image enables the human to be properly directed toward both God and the neighbor, and to rule over and care for God's creation. 6) The renewal of the image involves an interdependent relationship in church and, at the same time, an ecclesiastical aspect, which has to do with believers as members of Christ through the fellowship of Christians with others. Human beings are understood as part of an increasingly interconnected global community. Everyone and everything is in relationship. The implications of this understanding for creation and the environment are considerable for developing a healthy pastor-congregation's relationship.

The Christian Communal Life

Theologians and mystics have attempted to define the essentials of features of spiritual maturity. Richard Foster identifies six major historical Christian traditions that each emphasizes a different facet of the believer's life as central to spiritual maturity.²¹ There are several traditions with which tradition a person can closely identify: one may identify prayer, virtuous living, ecstatic experiences, social justice, Bible study or partaking in the sacraments as the central component to spiritual maturity

The current investigation relies upon the truth of two important premises: (1) One's relationship with God is

21. Richard. J. Foster, Streams of Living Water: Celebrating the Great Traditions of the Christian Faith (San Francisco: HarperSanFrancisco, 1998).

fundamental to and underlies the process of spiritual maturity; and (2) one's relationships with others reflects his or her relationship with God (1 John. 4:7-8) and thus the two cannot be viewed as separate entities; stated differently, one's relationship with others is a central realm in which the Christian person lives out his or her faith and relationship with God.

God really wants Christians to mature in faith. In Matt. 22:34-39, Jesus was asked which commandment is the greatest. He replied, love the Lord your God with all your heart and with all your soul and with your entire mind. And love your neighbor as yourself. In essence, Jesus defined two interdependent themes of a mature Christian faith: First, a relationship with God, second, a relationship with our neighbor. In this regard, Christians of the primitive church expressed faith maturing by worshipping God, praying, studying their Bible, helping people in need, and becoming involved in social environment.

Effective church ministries for congregation should include diverse methodologies to incorporate differences without losing sight of their focus. Christian spiritual leaders and educators should encourage congregations to get involved in spiritual practice groups in which they can develop their relationships, values, and faith.

Also they encourage congregations to apply new identities, based on the Bible, to their life experiences. Accordingly, the educational contents should include identity formation, true

Christian spirituality, Christian world view, life issues, global and social issues, and moral decision-making, and etc.

Paul points out that Christ's body "grows and builds itself up in love, as each part does its work" (Eph. 4:16). In other words, members of the Christ's body are meant to play a significant role in each other's growth, and this is accomplished as each believer offers his or her spiritual gift in the service of one another.

Paul notes that God apportioned different types of gifts to people so that they can use them to serve one another and build each other up into maturity. Of course, ultimately, God is the source of "every good and perfect gift" (James 1:17), which includes the people He uses to meet others needs. However, this passage makes it clear that He has chosen to mediate different aspects of His love and power through various people in order to meet a variety of human needs for maturity.

Also, Ephesians 4:16 reveals that the "from him the whole body, joined and held together by every supporting ligament." It is in the body of Christ that pastors do not try to link everyone else up or act as the only "supporting ligament." Rather, to "join" or the idea of one being a "ligament" (NIV) refers to the points of contact and connection at which every believer discovers mutual growth, love, and ministry. We live and minister at the "joints." Impersonal, non-relational Christian ministry is impossible.

Paul's organic and mutually dependent vision of Christ's body illustrates the close interdependence with which he expected Christians to function and grow throughout life. Just as bones and ligaments in the human body need one another to grow, so each Christian needs other supportive people in order to develop and mature in his or her faith.

Christ is depicted as the head, and His presence and love are manifested through the works of His followers who comprise His hands and feet on earth. Elsewhere, Paul tells Christians to "encourage one another and build each other up" (1 Thess. 5:11), and to "warn those who are idle, encourage the timid, help the weak, [and] be patient with everyone" (1 Thess. 5:14).

Likewise, Peter encourages Christ's followers to meet each other's needs, and states, "Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms" (1 Peter 4:10). Thus, it is clear that God has chosen to use other Christians to meet many of our needs on earth interdependently.

CHAPTER 4
SPIRITUAL PRACTICES AND CREATION SPIRITUALITY
FOR INTERDEPENDENT RELATIONSHIPS

Why are spiritual practices so important to the church, especially to the relationship between pastors and congregations? It is because spiritual practices give positive benefits to all Christians in their journey with God and others by challenging them to grow spiritually. Spiritual practices are specific exercises, methods, or techniques in which Christians engage to learn to be and keep being true Christians. For example, if a Christian is engaged in discernment, spiritual practices they might use to discern God's will might include prayer, *Lectio Divina*,¹ journaling, autobiography,² or spiritual direction. Spiritual practices help Christians consciously develop the spiritual directions of their lives and so be opened windows into their relationship to God and others.

1. Sung Jun Hur, 렉시오 디비나 [Lectio Divina in the Monastic Tradition] (Waegwan, Korea: Bundo, 2003), 17-21. Hur explains that Lectio Divina is Latin for "divine reading," "spiritual reading," "holy reading," "Meditative Reading," or "Sacred Reading," and represents a method of prayer and scriptural reading intended to promote communion with God and to provide special spiritual insights. The principles of lectio divina were the sources and the guider of spirituality, expressed around the year A.D. 220 and practiced by Catholic monks, especially the monastic rules of Sts. Pachomius, Augustine, Basil, and Benedict.

2. Richard Peace, Spiritual Autobiography: Discovering and Sharing Your Spiritual Story (Colorado Springs, CO: NavPress, 1998). Peace emphasizes that by using one's own descriptions, the learners are driven to think about how God works in their lives.

Necessity of Spiritual Practices
for Korean American Church

Today Korean Christians are emphasizing of importance of an intimate love for God, but are largely ignorant of and not practices required for responsive love toward others. It is important for mature Christians to, not only develop habits of devotion to God through the practice such as prayer, the Bible reading, praise, but also to develop being interdependent through the spiritual practices.

As mentioned above, the spiritual life incorporates the love of God and the love of others as the highest aim. Christian maturity holds, in balance, the two great commandments of love of God and love of neighbor. As Christians attempt to balance these two spiritual charges through a life of self-denial and imitation of Christ, they will find themselves on a road Jesus has called us all to travel. This road is called the "life of discipleship" and requires our total being. Loving God and loving others with our heart, soul, mind, and strength are the greatest and only duty of humankind.

The Christian life is a communal life. When Jesus called people to follow Him, He beckoned them to join a society of people that were dedicated not only to their Master, but also to another. The early church became the blueprint for community.³

3. In Acts 2:42-47, we read, they devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer. Everyone was filled with awe, and many wonders and

Specifically, the spiritual practices are very important to Korean immigrant people's very existence, given American cultural forces of individualism and multiculturalism. America is filled with an excess of complex individualism and multiculturalism that significantly impact Koreans' spiritual lives.

Korean American Christians recognize an explicit necessity for spiritual practices in their community, which led them to develop liturgical practices, both corporate and in small groups, which became a defining element of who they are as the body of Christ.

Therefore, art, symbol, candles, silence, meditation/contemplation, solitude, journaling, fasting, Scripture memorization, ancient prayers, Scripture reading, having spiritual mentors⁴ should be part of our services. Regular spiritual formation groups can also gather to confess their sins and work out their faith with fear and trembling.

The above spiritual practices, when practiced on a regular basis, will produce certain positive signs in the spiritual life.

miraculous signs were done by the apostles. All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.

4. Spiritual mentor is a person who enters into the spiritual life of another giving support, encouragement, challenging, discernment, wise counsel and godly guidance in matters of integrating their faith into daily life.

Molyneux points out, in Discipleship through the Spiritual Discipline, nine positive effects of spiritual practices as follows:⁵ 1) Spiritual practice conforms us to Christ. 2) Spiritual Practice builds spiritual strength. 3) Spiritual Practice increase stamina for difficult times. 4) Spiritual practices develops quick reactions in response to temptation and decision-making. 5) Spiritual practice heightens sensitivity to God and His will. 6) Spiritual practice reduces the heart's recovery or response rate after failing God. 7) Spiritual practice creates a longing and love for the spiritual exercises. 8) Spiritual practice develops rhythm in life. 9) Spiritual practice leads to freedom in choices.⁶

In conclusion, spiritual practices move Christians towards Christ-like conformity, to cultivate an intimate love for God, and to extend a responsive love towards people. Spiritual practices become the means of positive movement towards being interdependent.

Uniqueness of Creation Spirituality and Practices

Sheldrake defines spirituality as follows:⁷

Spirituality is understood to include not merely the techniques of prayer but, more broadly, a conscious

5. Jacques P. Molyneux, "Discipleship through the Spiritual Discipline," D.Min. thesis, Talbot School of Theology, 2000, 127-38.

6. Molyneux uses spiritual exercise instead of spiritual practice.

7. Philip Sheldrake, Spirituality and History: Questions of Interpretation and Method (Maryknoll, NY: Orbis Books, 1995), 60.

relationship with God, in Jesus Christ, through the indwelling of the Spirit and in the context of the community of believers. Spirituality is, there concerned with the conjunction of theology, prayer, and practical Christianity.

Therefore, related to Christian education and spiritual practices, spirituality refers to the reality that through the dynamic awareness of Trinitarian identity, Christians continually try to grow "in the intimate union with the Father in the Son through the Holy Spirit and in a community of believers." Christian education and spiritual practices emphasizes "growing and maturity" through one's vital relationship with Trinity God and the Christian community.

In other words, Christian spirituality is explicitly connected with the sense of relationship with Trinity God and the community, including the church and the world. That is why true spirituality revitalizes unhealthy relationships and promotes the healthy relationships that pastors and congregations need to be mature Christians and have interdependent relationships. Spirituality relates to dealing with how people define themselves by the "togetherness force" in the church context.

Only spirituality can encourage both the rugged individual (the independent person) and the compliant person (the dependent person) to have a satisfactory way of relating to the togetherness.

Matthew Fox's Creation Theology

Matthew Fox's creation spirituality can be a primary resource for cultivating interdependent relationships. The term, Creation Spirituality, was developed by Matthew Fox who has responded to centuries of the predominant theme of original sin with other themes that are also part of spiritual experience.

In his book, Original Blessing, Matthew Fox named the religious paradigm shift of our time as one from original sin to original blessing.⁸ In terms of the history of spirituality, this paradigm shifts comes from the three stages of purification, illumination, and union that mysticism inherited from Proclus and Plotinus to the four paths of delight (*Via positiva*), letting go (*Via negativa*), creativity (*Via creativa*), compassion, i.e., celebration and justice-making (*via transformativa*).⁹

Original blessing is another theme based in Biblical tradition in passages about the goodness of God's Creation and God's positive outlook on Creation, including humans' role in the world. Original blessing is an explicit counter to original sin, resulting in our religious tradition of Fall/Redemption.¹⁰

8. Fox, Original Blessing.

9. Matthew Fox, The Coming of the Cosmic Christ: The Healing of Mother Earth and the Birth of a Global Renaissance (San Francisco: Harper & Row Publisher, 1988), 82.

10. Fox, Original Blessing, 7.

Creation

Matthew Fox understands that creation is original blessing and constitutes the primary sacrament.¹¹ Everything has from God, and there was nothing evil within God's original creation. As Fox describes, creation is the divine grace of nineteen billion years.¹²

Creation is the center of the wheel. While Moltmann's theology of creation is a contextual theology of the ecological crisis, Fox's creation theology could be called text-centered, with creation being the text: "Creation is the subject of the scientist's search and mythical commitment, and it is the source of all worship and the goal of all morality."¹³

Overall, Fox's understanding of creation is one point of potential dialogue between our various traditions and institutions.

God, Jesus, and the Holy Spirit

God is creator. Fox' understanding of God is Panentheistic, seeing the world as sacrament. That is, God is in everything and everything is in God. Meister Eckhart puts it this way, "Every creature is a word of God and is a book about God."¹⁴ A panentheistic view recognizes God in the image of mother.

11. Ibid., 46.

12. Ibid.

13. Matthew Fox, Creation Spirituality: Liberating Gifts for the Peoples of the Earth (San Francisco: HarperSanFrancisco, 1991), 10.

14. Fox, Original Blessing, 35

Moltman's and Fox's shared concept of panentheism is similar, but Fox's understanding is more expanded.

Jesus Christ is a creator from the beginning, the wisdom of God, a cosmic Christ presented to all of creation, a model and teacher of letting go, a poet, a storyteller, an artist, and an agent of new creation.

While Moltmann thinks of Jesus as the cross-centered tradition, Fox understands Jesus as the cosmic Christ. For Fox, Christ is in everything. Christ is in the wounds as well as the light. "The Holy Spirit is calling persons to their prophetic vocations and prophetic dimensions to their work in our time."¹⁵

Creation Centered Spirituality

Creation spirituality is the tradition of the wisdom literature in the Bible and great mystics of the West, including Helderberg, Francis, Aquinas, Eckhart, Julian of Norwich. It begins with the tradition of original blessing, not original sin, emphasizing fall/redemption model. The concept of original sin was not used until the 4th century, by Augustine.¹⁶

Matthew Fox's creation spirituality is a spiritual journey with awe and wonder instead of guilt. Fox begins his creation spirituality with a new understanding of creation and cosmos and presents four paths toward creation spirituality.

15. Ibid., 263.

16. Ibid., 316-17. See appendix B: Fall/Redemption and Creation-centered spiritualities compared as glance.

Fox says that spirituality starts with original blessing or what he calls with Latin terminology, the Via Positiva (or the positive way) which is followed by the Via Negativa (negative way). The Via Positiva reminds us that we begin in original blessing rather than original sin, in the 'awe, wonder and mystery of nature and of all beings, each of whom is a "word of God."¹⁷ The Via Positiva tells us to 'fall in love at least three times a day'¹⁸—in love with the cosmos, in love with a wildflower, in love with a symphony, in love with another person.

The Via Negativa reminds us that darkness and nothingness, silence and emptying, letting go and letting be, pain and suffering, also constitute a real part of our spiritual journey. The Via Negativa instructs us, 'Thou shalt dare the dark.'¹⁹ The Via Negativa is what mystics describe as the 'dark night of the soul'. The creation spirituality path reclaims mysticism, telling us we are actually all mystics, able to 'undergo deep darkness'

Paths One and Two lead to Path Three, the Via Creativa, which is about our generativity, our imagination, our ability to co-create: We trust our images enough to birth them and ride them into existence. But creativity is not enough, for we are also called to the relief of suffering to combating injustice, to the struggle for balance in society and history. We are called to

17. Fox, Creation Spirituality, 18.

18. Ibid., 19.

19. Ibid., 19.

work together in community with others who are also struggling for justice.

This is the Via Transformativa. The creation spirituality journey culminates in compassion—the combination of justice making and celebration. Justice and joy equally make up the experience that compassion is about. The capacity to experience our interconnectedness concerns both the joy and the sorrow that we undergo with others. Compassion is about the actions that flow from us as a result of our interdependence.²⁰

These four paths of creation spirituality can be seen as a journey from the joy of original blessing, through the darkness of pain and suffering into creativity and on to working for justice in the world. The four paths can also be seen as a spiral or sacred hoop in that the Via Positiva and the Via Creativa are related in a special way because they are both about awe and wonder, delight and beauty and the Via Negativa and the Via Transformativa are also related in a special way because we cannot enter compassion if we have not entered the darkness of suffering and pain.²¹

Creation Spirituality finds common ground for dialogue among spiritual traditions around the world, both with indigenous as well as universal religions. Everyone can relate to these four

20. Ibid., 22.

21. Ibid., 24.

paths: to good and bad, to the ongoing creativity of the universe and the effort to make the world a better place.²²

In conclusion, creation spirituality presents a spiritual journey in the four paths as follow:²³ 1) Via Positiva: Befriending Creation. Celebrating Creation. 2) Via Negativa: Befriending Darkness. Letting go and letting be, Be empty. 3) Via Creativa: Befriending Creativity. Co-creating with God. 4) Via Transformativa: Befriending New Creation. Doing Justice, especially for the anawim, weaker people of the earth.

This spiritual process is a wholistic approach of integrating creation theology, psychology, and a socio-cultural context. Through creation spirituality, Christian can grow in what it means to be interdependent, grow into Christian maturity, and allow their Christian life to expand, and be fruitful.

Human Being as the Image of God

Fox's creation theology emphasizes that human beings are created in God's image. One aspect of God's image is creative activity.²⁴ This is very important for the third path to creation spirituality. As God's image, we can work with God to reconstruct a broken world. Also, "we become instrument of divine grace and beauty, and that is enough for the Holy Spirit to spiral beauty

22. Ibid.

23. Ibid.

24. Fox, Original Blessing, 184.

back into the world through us."²⁵ After all, this concept helps us to be co creators in the fourth path, in the process of transformation.²⁶

Justice

Matthew Fox maintains, "The creation spirituality journey culminates in compassion-the combination of justice making and celebration."²⁷ That is, the most important mystical experience is justice. Justice is understood in all creation because God loves all.²⁸ So, creation spirituality is justice spirituality.

Creation-Spirituality Practices

for the Korean American Christians

For developing interdependent relationships, negative Confusion cultural factors should be healed through liberation and feminine spirituality. Creation spirituality is justice and liberation spirituality. "Both consider that a consciousness of faith needs to include a social, political, economic awareness that is crucial and that offers workable and creative alternatives."²⁹

25. Ibid., 219.

26. Ibid., 256.

27. Fox, Creation Spirituality, 22.

28. Fox, Original Blessing, 290.

29. Matthew Fox, Wrestling with the Prophets: Essays on Creation, Spirituality, and Everyday Life (San Francisco: HarperSanFrancisco, 1995), 156.

Creation spirituality resists injustice, promotes blessedness, and searches for the face of justice and peace. Here, Christians are called to accountability as associate of God in the work of liberation. Different from a liberation theology, however, creation spirituality is a feminine spirituality. According to Fox, "liberation theology tends to be patriarchal and creation-centered spirituality is explicitly feminist, which means that it not only names the oppression of women in patriarchal society but of men as well."³⁰

As noted earlier, Korean culture has been related to its main religions. Even though the Shamanism, Taoism, and Buddhism that originated in China controlled the early stages of Korean culture, Confucianism has been the basic control mechanism to maintain social order.

Confucianism lasted some 500 years preceding modernization in Korea. Thus, Koreans are deeply shaped by the cultural heritage of Confucianism, which places high value on respect and honor, especially the preservation of honor in the family.

Positively, Confucianism has created well-ordered human communities and human relationships through five cardinal morals that still have strong power for Korean adults' morality: 1) righteousness between king and subjects, 2) love between parents

30. Ibid., 158.

and children, 3) distinction between husband and wife, 4) trust between friends, and 5) order between senior and junior.³¹

Confucianism refers the three Korean essences of the world as follows:³² 1) The Father should be a model for son, 2) The husband should be a model for the wife, and 3) The King should be a model for the servants.

However, from a negative point of view, even though Confucian morals originally contributed for making well-ordered communities and human relationships, they gradually deteriorated, favoring the strong party over the weaker.³³

For example, firstly, the issue of gender is very much intertwined in every aspect of the Korean American church context. Both very conservative church traditions and Confucian value system have limited women's role as supporters and subordinates.

Secondly, the Korean church often abides by a hierarchal social system that respects those who are older and expect those who are younger to obey and to respect. This sometimes becomes a problem for pastors or congregations who are younger than the decision making elders of the church.

Thirdly, divorce is also seen as shameful in the Korean church context due to the Confucius understanding that women should be subordinate and they should obey whatever the husband

31. Lee, "Korean Culture and Sense of Shame," 186.

32. Sungeun Yang, "Shame in Korean Families," Journal of Comparative Studies 32 (2001): 361-75.

33. Lee, "Korean Culture and Sense of Shame," 186.

commands, even if what he desires is harmful to the relationship. This makes it even more difficult for pastors who are divorced to run an effective ministry.

Fourthly, Koreans consider "blood-relationships" very highly over "non blood-relationships." Spiritual relationships among congregations tend to be ignored when family members exclude those who are not "blood-relationship." This is extremely detrimental to the spiritual growth of the congregation.

In Korea, pastors also fall into harming the church by passing on the ministry to their sons, because they think "blood-relationship" as an important factor in their future ministry, whether their sons are fully qualified or not.

Finally, Korea is a mono-cultural country and due to the lack of other cultures in the country, Koreans have never felt the need to be interdependent with those from other cultures. Unfortunately, this attitude is also seen in the Korean immigrant church in America. The Korean immigrant church tends to be very exclusive and closed off to different culture and racial groups.

Therefore, creation spirituality can critique and overcome patriarchy, sexual oppression, dysfunctional relationships, and unjust systems and it also promotes interdependent relationships between women and men, older and younger, pastors and congregations in the Korean American church context.

Creation spirituality practices will make interdependent relationships that can be closely connected with both the

spiritual maturity of the individual and the vitality of community for the revival of the Korean American church.

CHAPTER 5

CREATION-SPIRITUALITY PRACTICES PROGRAM
FOR INTERDEPENDENT RELATIONSHIPS

One of the important tasks of Christian education and spiritual practices is to make various programs that enable individuals to learn and utilize the spiritual practices. The methods of Christian life are learned neither quickly nor easily, so the undertaking of the challenge for the individual needs sufficient time. This is where small groups can be useful to help engage in this learning process.

Small Group Settings

The small group is a generic form and a good ministry approach to the human community that is a trans-cultural, trans-generational, and trans-religious position. It is a natural demonstration of God's communal image for humanity to gather as a small group.

As Ware points out, "Small groups focus on things within their own lives that are affecting their understanding of God or their closeness to and distance from God."¹ As people talk about their life events, people are able to participate on the spiritual journey with others. Small groups help people to

1. Corinne Ware, Connecting to God: Nurturing Spirituality through Small Groups (Bethesda, MD: Alban Institute, 1997), 71.

sustain and grow in the Great commandment as a mark of spiritual maturity (Matt. 12:34-39). Small groups are one of the best methods to accomplish the Great commandment because collaborative participation in small group results in love and obedience to the will of God.

Small group includes a face-to-face gathering of people to share in and to act for the betterment of one another and the broader good of others. As such, the small group forms the primary vehicle for Christian education and spiritual practices.

Pastors and congregations are interdependent to one another for their spiritual maturity and exist to serve humanity in love, in a small group setting. There is currently no uniform size for a small group. They can range from three to thirty participants, in both church settings and non-religious settings.²

Socio-Cultural Theory

In the small group ministry, especially, Christian educators and spiritual leaders need to consider "Vygotsky's socio-cultural theory" and it's "zone of proximal development," particularly for an appropriate understanding of the learners' social context. Unlike many developmental theories, which emphasize the individual, this theory emphasizes social environment as a facilitator of development and learning."³

2. A small group setting for making interdependent relationships between pastors and congregations in a local church will be good 15-20 people.

3. Dale H. Schunk, Learning Theories: An Educational Perspective 3rd

Even though Vygotsky's claim that all learning results from the social situations is too strong, we have to realize that the learner's culture is important for education in home, school, and church. Here, we will briefly examine an educational dimension established between educators and learners in this socio-cultural theory.

Vygotsky's theological key point in effective education is the zone of proximal development (ZPD). The ZPD supports Vygotsky's socio-cultural theory and emphasizes socio-cultural educational perspectives.⁴

According to Gallimore and Tharp's analysis and suggestion about the ZPD, the four stages of the ZPD are as follows:⁵ Stage 1: Where performance is assisted by more capable others; Stage 2: Where performance is assisted by the self; Stage 3: Where the performance is developed, automatized, and fossilized; Stage 4: Where deautomatization of performance leads to recursion through the zone of proximal development.

In stage 1, Spiritual leaders and educators provide adequate help for their congregations to accomplish the task. In stage 2, the congregations accomplish the task by themselves. In stage 3,

ed. (New Jersey: Prentice-Hall, 2000), 242.

4. Holbrook Mahn, "Vygotsky's Methodological Contribution to Sociocultural theory," Remedial and Special Education 20, no. 6 (Nov/Dec 1999): 341-50.

5. Ronald Gallimore, and Roland Tharp, "Teaching Mind in Society," in Vygotsky and Education: Instructional Implications and Applications of Sociohistorical Psychology, ed. Luis Moll (Cambridge: Cambridge University Press, 175-205)

the developed stage is just being completed. Stage 4 is the recurring process for the new development of the congregations.

Receiving Vygotsky's insistence, Christian educators and spiritual leaders have to think about the effective education or practices accomplished through interaction within the zone of proximal development (like small group settings) and their concrete socio-cultural context (Korean culture, American culture, or Korean American culture).

The zone of proximal development is an important distinction that results from a Vygotskyian theoretical position and is an essential tool for spiritual practices and education. When a leader in small group personally understands the members' social context, the members can be ushered into a more mature stage.

This educational process is, for the most part, aimed specifically toward the immigrant church context. When Christian educators and spiritual leaders activate this ZPD (small group setting), they effectively motivate the learners to move their current level to a high level.

Narratives

People can broaden their knowledge of the world by reading novels, and adults reflect on the human condition through hearing or reading stories. Because "a story is a stimulus to imagination, as well as a means to greater self-and social awareness."⁶

6. Mary Elizabeth M. Moore, Teaching from the Heart: Theology and Educational Method (Minneapolis, MN: Fortress Press, 1991), 143.

Stories have "foundational assumption that humans are imaginative creatures, persons learn through stories, and social learning takes place through stories."⁷ Humans organizes all types of life events and experiences into narratives, for life is made up of the stories we live by, Thus, storytelling is not limited to novelist, poets, and playwrights. It is rather inherent in all we do, and useful in helping us make sense of ideas and personal experience and thus grow and move forward.

That is why, theology and education are increasingly focusing on a narrative that is depicting personal identity and displaying the content of Christian conviction as a methodological tool.⁸ Both theologically and educationally, narrative is deeply appealing and richly satisfying to the human spirit.

Narrative theology begins in the dancing of metaphor, develop through the learning of stories, and end in the living of truth. And the task of Christian education is to guide the process of relating stories. Narrative has three kinds of stories, such as "canonical story," "life story," and "community story."⁹

7. Ibid., 143-44.

8. Stanley Hauerwas and L. Gregory Jones, eds., Why Narrative?: Readings in Narrative Theology (Grand Rapids, MI: Eerdmans Publishing, 1989).

9. Jerry Stone, "Narrative Theology and Religious Education," in Theologies of Religious Education, ed. Randolph C. Miller (Birmingham, AL: Religious Education Press, 1995), 255-85.

Autobiography

One of the genres of narrative that has received considerable attention has been "autobiography," which can be thought of as a metaphor for life. The use of autobiography is pervasive in Christian adult education and the spiritual practice. Autobiography is a process of discovery with self-knowing and self-becoming closely interwoven, for it can create openings for personal transformation, personal growth, and personal change.

Autobiography of achievement and transformation can function as motivators, pathfinders, and sources of encouragement for struggling adult learners. It can be a way of speaking of the silences, illuminating dark places, and revealing hidden understanding. It can be both an expression of a life and a representation of a life which shifts and changes with each writing and telling. The connection between the construction of the life narrative and transformational learning is increasingly clear.

Furthermore, "spiritual autobiography" is a good way to assess one's own spiritual walk. Richard Peace offers great suggestions in his book Spiritual Autobiography: Discovering and Sharing Your Spiritual Story. The basic idea is to arrange one's life either by age or spiritually searching phase and divide the periods into subcategories of encounters, crises, and growth. Christian educators and spiritual leaders need to remember and apply "foundation principles of spiritual autobiography" that Morgan explains.

They are as follows: 1) Every life is a unique, invaluable story 2) God speaks to us in our stories. 3) Connecting our stories with God's story is the work of the Holy Spirit. 4) Painful memories can be healed through stories. 5) Remembering our stories creates community and the future. 6) Faith stories are the legacy we leave. 7) Stories create meaning... at my age.¹⁰

In the ZPD or small group settings, one of ways in which the participants are actively involved in their journey is by the telling of it, which is a response to experience, to growth, to living, to integration being personal. It indicates that personal meaning is developed but which also produces the reciprocal benefit of deepening the meaning even further. Each of the participants is personally involved in an integrative faith journey.

Christian education and spiritual practices include personal faith development and a socio-cultural context. Therefore, Christian educators should understand the distinctions of faith development based on personal age stages and a socio-cultural context of activities of human beings.

More specifically, for the relationship between pastors and congregations, the greatest change and maturity of Christian life can be effectively gained through a deep understanding of their faith development based on Fowler and the small group, the

10. Richard Morgan, Remembering Your Story: Creating Your Own Spiritual Autobiography, rev. ed. (Nashville, TN: Upper Room Books, 2002).

processing of zone of proximal development of Vygotsky's socio-cultural theory.

And as one of educational tools, storytelling and autobiography can teach them many things. It can be a way of making sense of their lives, a means of constructing meaning, and an opening to understanding others' worlds. It can also be a means of constructing self and shaping and forming interdependent relationships.

A Six-Week Program¹¹

It is possible for most people to schedule a weekly small group session that focuses on spiritual practices. The aim of such small group meetings is to explore various aspects of the practice in question, to practice this skill during the group session, and to hold one another accountable for working on this skill during the week between small group sessions. Small groups have the added advantage of making the acquisition of such skills part of the community life together and not just an individual practice.

In this project, a six weeks program consists of 1) Via Positiva, 2) Via Negativa, 3) Via Creativa, 4) Via Transformativa.

¹¹1. Iris St. John, Creative Spirituality for Women: Developing a Positive Sense of Self through Spiritual Growth Exercises (Springfield, IL: C. C. Thomas, 2000); Rochelle Melander and Harold Eppley, Growing Together: Spiritual Exercises for Church Committees (Minneapolis: Augsburg, 1998); Adele Ahlberg Calhoun, Spiritual Disciplines Handbook: Practices That Transform Us (Downers Grove, IL: InterVarsity Press, 2005).

This program is not a typical practice in spirituality that nurtures the relationship between God and individual, but this program hopes to go beyond the self to include God's creation and current society to create interdependent relationships within the church context.

1. FIRST WEEK

Getting Acquainted and Growing Together Interdependently

[Time to survey your relationship style with your pastor in the church-Results: Dependent? Independent? Interdependent?]

1) Opening Prayer and Praise

Leader: Jesus, leader and friend, enrich our life together.

We have gathered in your name,

Group: Be present among us.

Leader: Guide us as we work together. We have gathered in your name,

Group: Be present among us.

Leader: Bless the work we do for you. We have gathered in your name,

Group: Be present among us.

2) Gathering Time

Ask each person in the group to say his or her name.

And then respond to the following.

- Tell why you joined this congregation.
- Share what you most enjoy about being part of this church.
- Tell about one of your favorite church memories.

3) Biblical Reflection and Discussion

- Read and meditate on this passage: Colossians 3:12-17
- Read this paragraph to the group

The five virtues listed in 3:12 are those required for

harmonious living as a community. The new people of God need a deep and heartfelt sympathy for the situations of others and active consideration (compassion and kindness) for others' interests and needs. It is important to realize that the forgiveness that is in view is in the context of relationships among believers and presupposes mutuality: "Forgive each other."

Closely related to forgiveness is love. The sacrifice of one's own interests out of concern for the welfare of others is the quality above all that is necessary in the new humanity. The life of the Christian community living in the world as the bridgehead of the new humanity is to be distinguished not only by the quality of its worship, but also by the quality of its interdependent relationships.

➤ Discuss

- What you have been part of a group in the past, what has helped you to remain faithful to that group.
- What does it mean to grow interdependently?
- In what ways have you been interdependently nurtured by this church?
- What are your expectations about being in this group?

4) Closing Prayer

Welcoming God, we thank you for the people you have brought together to be a part of this group. Help us to grow interdependently as we minister together in your name. Amen.

2. SECONE WEEK-VIA POSITIVA

In Via Positiva, the theology of grace has been an important theme for many. Through the way of positivity, the pastor/congregation relationship is filled with encouragement, acceptance, and celebration. It is a celebration of God's gift of interdependent relationship given to the pastor and congregation to further build the healthy church and the body of Christ.

Celebrating & Gratitude

*Remember: God created delight, joy, and celebration. Therefore, genuine worship is celebrating God's work in people's lives and the goal of worship is a movement from entertainment to involvement. Celebration is a way of engaging in actions that orient the spirit toward worship, praise and thanksgiving. Gratitude is a loving and thankful response toward God and others. Delight in God and his good will is the heartbeat of thankfulness.

1) Opening Prayer and Praise

Holy God of wonders, just as you led the people of Israel through the sea, you have guided us to this day. We thank you for blessing our past. Open our eyes and ears so that we may see and hear the wonders that surround us. Amen.

2) Gathering Time

- Describe a wonder that you have witnessed.
- Tell one of the favorite talents you have received from God?
- Tell about a major ministry you completed with the help of another?

3) Biblical Reflection

- Read this passage aloud: Genesis 1-2
- Reflection: God and the creatures have an important role in the creative enterprise, and their spheres of activity are interdependent. God has shaped the created order in such a way that the Creator and the creatures share overlapping spheres of interdependence and creative responsibility. Moreover, guide us to use these gifts to serve you. Amen

4) Spiritual Practices

- Speak about a time when pastor or congregation impacted you by doing a good deed for you?
- In what ways is God currently leading our group and working wonders among us?
- How can we celebrate pastors and the congregation in a way that reminds the person of how precious he or she is to you and to God?
- Write your letter of thanks to pastor or congregations who has touched your life in the past year, the past month, the past week.

5) Closing Prayer

Tell group members that you will be offering a prayer in which they will be asked to name some of the gifts that group members possess. Then pray the following prayer aloud:

Giving God, you have blessed our group with many gifts, including those we name before you either aloud or silently in our hearts...

Guide us to use these gifts to serve you. Amen

3. THIRD WEEK-VIA NEGATIVA

In Via Negativa, the "emptying" and "letting go" experiences can be a practice. Through the way of negativity, the pastor and congregation can openly express and work through the pain of conflict and struggle. Methods used can include: journaling, autobiography, small group discussion, reading through conflicts in the Bible, to see in what way God has used and resolved conflicts in the past.

Sharing Darkness

1. Opening Prayer and Praise

God of peace, we thank you for the gift of each other. Though we all desire to serve you, we confess that sometimes we disagree with one another. Show us how we can overcome our differences and unite in our work for you. Amen

2. Gathering Time

- Tell about a childhood quarrel you had with a sibling or friend.
- Share something you appreciate about being a part of this group.

3. Read the Bible aloud and meditate

- 1) Acts 4:32-35
- 2) Genesis 13
- 3) Acts 6:1-7
- 4) 1 Corinthians 10-13
- 5) Numbers 12
- 6) Exodus 18:19-22
- 7) Matt. 7:3-5
- 8) Philippians 2:3-5

✧ Share your experiences

- 1) Share experiences from your church life that illustrates these Bible stories in a small group setting? (Very important)
- 2) How has God helped our group or other groups to solve problems in the past?
- 3) What can we learn from those past experiences that we can apply to solving our current problems?
- 4) What makes it difficult for people to forgive one another?
- 5) What unites us as a group?

4. Closing Prayer

We thank you, creator Spirit, for the blessings we share, including those we name before you both silently and aloud....

Help us to work through our disagreements and concentrate on serving you. Amen.

4. FOURTH WEEK-VIA CREATIVA

In Via Creativa, creativity can be a natural way to express our part in the whole created world. Through the way of creative work, we can go beyond the context of the church into God's created world. Pastors and congregation can work together in creative ways that may include art and expression, and caring for God's creation. It goes beyond the idea of ministry in a building, but worshipping within God's creation. Through the way of creative work, we can become God's co-workers in God's continuing work in creation.

Creative Participation

- Remember: Caring for the earth is a way of expressing God's delight in his very good creation. By participating in loving care of the earth, the environment, the plants and the animals, we honor the gifts and treasures of our Creator.

1. Opening Prayer and Praise

God who is with us always, as you called Moses to lead the Israelites out of Egypt, you have chosen us to begin a new project. Lead us onward, watch over us, and listen when we call to you.

2. Gathering Time

- Tell about you taking after God

- Tell about something you really want to do but you have been afraid to try?

3. Biblical Reflection: Read & Write

- 1) Romans 8:20-21
- 2) Psalm 24:1-2
- 3) Genesis 1:29, 31; 2:15

- How does God view the resources you use?

4. Spiritual Practices

- 1) Riding a bike or walking rather than driving a car together
- 2) Plant flowers in the inner city or around a church together
- 3) Hiking, take a walk through God's beautiful world. What characteristics of God are revealed in earthly beauty?

- Journal your discoveries: How does God view the resources you use?

5. Closing Prayer

5. FIFTH WEEK-VIA TRANSFORMATIVA

In Via Transformativa, religious or spiritual values in their daily lives can be important for all. Through the way of transformation, it is clear that among pastors and congregations, there must be a concern for social and environmental justice. This way helps pastors and congregations engage in their communities to promote a sense of wellness for those who live in that community that can permeate to the larger society. This way

also promotes justice for those who face injustice, wellness for those who are ill, and wholeness for those who are broken.

Justice

- Remember: Followers of Jesus are to share their resources and work against the evil that robs the world of God's care and love. Pastors and congregations are to live as steward of God's resources in all areas of life

1. Opening Prayer and Praise

Universal Peace Prayer

Lord, lead me from death to life, from falsehood to truth

- Lead me from despair to hope,
from fear to trust.
Lead me from hate to love,
from war to peace.
Let peace fill our heart, our world, our universe. Amen.

2. Gathering Time

- If you had three thousand dollars to give to a charity, which would you choose and why?

3. Case Study: Read and meditate on these paragraphs

International Justice Mission had just raided the rock quarry rescuing 76 people from bonded slavery including many children. Just as the operation was complete and IJM staff were leaving, a desperate woman banged on the door of one of the cars in IJM's

caravan. She explained that her family had not been present for the inquiry, but that they wanted to be taken out of the quarry. Her daughter was injured in a worksite accident, her middle finger damaged so badly that it had had to be amputated the day before. When they returned from the doctor, one of the owners even took the husband into custody and harassed him. IJM stopped the caravan, and with the help of local police officers, tracked down the shaken husband. All 9 family members, including the young amputee, climbed into one of the trucks with the 76 others and drove to the government offices where they received release certificates emancipating them from slavery. Because IJM showed up, stopped and listened to the pleas of a desperate woman, an additional 9 people were freed from slavery, saved from the brutality of the rock quarry by the courageous action of their own mother and wife. At the end of the day 20 families totaling 85 children, women and men were free. (<http://www.ijm.org/caseworkstories/viewcategory>)

4. Biblical Reflection

- 1) Amos 5:14-15, 24
- 2) Hebrews 13:3
- 3) James 1:27-2:1
- 4) James 2:8-9

5. Reflection Questions

- 1) Where does concern for the injustices of this world fit into your thoughts and life?
- 2) What is your general reaction to volunteering time to causes in your community that serve the poor, oppressed and needy?

6. Spiritual Practices

- 1) Start prays through the concerns of the newspaper. Pray for peace and justice issues. Be open to what God might want you to do.
- 2) Providing for the poor, needy and oppressed through the means available to pastors-congregations
- 3) Volunteering for prison ministry, food-bank work and ministries that serve needs in the local community.
- 4) Go on a short-term mission trip. Expose yourself to needs of the world.

7. Closing Prayer Together

Prayer of St. Francis

Lord, make me a channel of thy peace, that where there is hatred,

I may bring love;

that where there is wrong, I may bring the spirit of forgiveness;

that where there is discord, I may bring harmony;

that where there is error, I may bring truth;

that where there is doubt, I may bring faith;

that where there is despair, I may bring hope;

that where there are shadows, I may bring light;

that where there is sadness, I may bring joy.

Lord, grant that I may seek rather to comfort than to be comforted;

to understand, than to be understood;

to love, than to be loved.

For it is by self-forgetting that one finds.

It is by forgiving that one is forgiven.

It is by dying that one awakens to Eternal Life.

St. Francis of Assisi

6. SIXTH WEEK

Celebrating Accomplishments

1. Opening Prayer

God, provider for the universe, everything that our group has accomplished has come as a gift from you. Show us your hand at work in all that we do. Celebrate with us now as we rejoice in your blessings. Amen.

2. Gathering Time

- What do you find most gratifying about the tasks our group has accomplished?
- What are some ways we can acknowledge and celebrate our group's accomplishments?

3. Biblical Reflection

Read this passage, 1 Thessalonians 5:16-18

- Who does our group need to thank and how might we do that?
- When you consider our work together, for what are you most thankful to God?

4. Holy Communion

All who participate in this communion are fed by the same life of Christ. Communion is a sign of unity and it is also a source, or cause, of unity. Pastors and congregations are nourished by the same body and blood of Christ, strengthened in unity.

- Read 1 Corinthians 10:17, Mark 14:22-24, Acts 2:46-47

1 Corinthians 11:26.

-Appreciating the diversity of other believers who take of the Lord's Supper with you.

-Having a passion for unity of the church worldwide.

Communion, Pastors and Congregations Together

Exchange the Peace

Either here or elsewhere in the service, all greet one another in the name of the Lord.

Prepare the Table

some of those present prepare the table; the bread, the cup of wine, and other offerings, are placed upon it.

Make Communion

The Great Thanksgiving is said by the Pastor in the name of the gathering, using one of the communion prayers provided.

The people respond--Amen!

Break the Bread**Share the Gifts of God**

The Body and Blood of the Lord are shared in a reverent manner; after all have received, any of the Sacrament that remains is then consumed.

When a common meal or Agape is a part of the celebration, it follows here.

5. Closing Prayer

Tell group members that you will be concluding with a sentence prayer.

They may complete the sentence as often as they like:

Ever-living God, we thank you for _____.

Conclusion

In order for the Korean American church to grow and thrive, the pastor must move closer to the interdependent style of relationship. Also, in order to create healthy relationships with pastors, those who hold onto the dependent style of relationship and those who desire independence must also move towards interdependence.

How can we achieve interdependence in the church? Creation-Spirituality Practices are a viable way of achieving interdependence. They offer a way for pastors and congregations to begin to understand and appreciate each other. In understanding and appreciating, there is restoration of relationships, understanding God's role in the relationship, and room for spiritual growth, and ultimately an understanding of our role in God's creation.

The Creation-Spirituality Practices have been taking place since January 2009. Twenty members of church leadership have participated in this practice. Through the Creation-Spirituality Practices, we are helping to create interdependent relationships to overcome the weakness and deficiencies that we have seen in our former styles of relationships. Above all, we have begun to see, accept, nurture, and celebrate the individual gifts and ministry that can be used together in an interdependent relationship that recognizes the covenant relationship with and from God.

This was a healing time when the congregation, as well as the pastor, could share grievances and hurts experienced through church relationships, especially church conflicts and splits.

Besides enjoying church ministry, we have begun enjoying and participating in God's creation through caring for and experiencing nature using methods such as hiking and walking prayers. We have also begun the process of cultural sensitivity and openness following God's creative character.

Furthermore, since God is a God for the weak, Westlake Church Community Church has begun the undertaking of social concern in the matter of justice and poverty, as we offer service to alleviate the plight of those in our own community. We are creating a network of organizations that work for those in needs so that we may create interdependent relationships to help our church participate more actively in the area of social and community service.

I have experienced the gradual shift in the congregation's faith development from a conventional (dependent) and individual faith (independent) to a conjunctive and universal faith (interdependent). I have come to the conclusion that a "mature Christian" is one that is inclusive, open minded, and connected to all people and the world.

Through the Creation-Spirituality practices, we have recovered the passion for interdependent relationships, and we

are confident that the essence of the true church needs interdependent relationships.

In the future, our church will be a church that shares deeply an interdependent relationship between pastor and congregation, first and second generations, and church and society. I hope that our church and the Korean Immigrant churches that practice interdependent relationships can be agents of influence that will usher in a new generation of Christians, including those who currently have no concern for church, and our larger society.

This program is an alternative to the typical practice in spirituality that nurtures the relationship between God and individual, but this program hopes to go beyond the self to include God's creation and current society to create interdependent relationships within the Korean Immigrant and Korean American church context.

To fully understand this project, the limitations that lead to the future tasks must be understood: 1) A limited number of people surveyed, and environments in which the surveys were conducted. 2) A six-week practical practices that this project offers may not be enough for developing interdependent relationships. Relationships will take time, and good results may not be seen rapidly. 3) There needs to be an element of comparing and contrasting the styles of American and Korean American/immigrant churches. 4) Regardless of race or culture, I

must take into consideration the individual personalities that may be helpful or detrimental to the development of different relationships.

Interdependent relationships, theologically, socially, and educationally, reflect a maturity in faith. Therefore, today's Christian spirituality in the church context must deal with the necessity of interdependent relationships.

As my research has suggested, Creation-spirituality practices offer a strong possibility for developing the sort of mutual care and understanding between pastors and congregations that may foster a profound sense of interdependence.

Appendix: A

Survey Forms

설문조사에 협조해 주시기 바랍니다. (목회자용)

We ask your cooperation with this survey for pastors

이 조사는 클레어몬트 신학대학원의 목회박 박사논문 (제목: 이민교회안에서 상호 의존적 관계성을 계발하는 창조영성훈련)을 위한 자료로만 쓰일 예정입니다.
이민교회의 미래를 위해서 여러분의 협조를 부탁드립니다.

오정택 목사

This survey will be used only as a resource for Doctor of Ministry thesis from Claremont School of Theology. The title of the thesis is *Creation-Spirituality Practices for Cultivating Interdependent Relationships in the Korean American Church Context*. Your response will benefit the future of Korean-American church.

Rev. Jeong Taeg Oh.

1. 남성() 여성() 현재의 나이()
Male, Female, Current age
2. 교단배경은 어떻게 되십니까? _____
What is your denominational background?
3. 담임목회 경력은 몇 년 이십니까? _____
How long have you served as a senior pastor?
4. 한국에서도 단독 목회경험이 있으십니까? _____ 있으시다면 몇 년입
까? _____
Did you have an experience as a senior pastor in Korea? If yes,
how many years?
5. 몇 년도에 미국에 오셨습니까? _____
In what year, did you come to the United States?
6. 한국에서 군대생활을 하셨습니까? _____
Have served in the military in Korea?
7. 기독교인이 되기 전 다른 종교생활을 하셨다면 어느 종교이며 몇 년을 하셨습니

까?

Have you been a part of another religion before you became a Christian?

What religion was it? How many years?

8. 몇 년도에 현재 교회에 담임목사(혹은 기타사역자)로 부임하셨습니다?
 까? _____

In what year, were you appointed as a senior pastor (or other pastor) of your church?

9. 현재 섬기시는 교회의 평균 주일출석 교인수(한어권 성인)는 몇 명입니까?
 까? _____

What is an average Sunday attendance (Korean adults) of your current church?

10. 과거에 교회의 갈등으로 어려움을 겪으신 적이 있으십니까? _____

있으시다면 간단히 어떤 갈등이었습니까?

Have you had any difficulty with a church conflict?

If yes, explain.

* 솔직하게 답변해 주세요. 숫자를 ()안에 써 주세요.

Please respond honestly. Write an appropriate number inside () from 1 to 5

1-강한부정(Strongly Disagree)

2-부정(Disagree)

3-긍정 혹은 부정(Neither Agree nor Disagree)

4-긍정(Agree)

5-강한 긍정(Strongly Agree)

1. 자율, 다양성, 개성이라는 키워드가 목회하면서 불편하게 느껴진다. ()

I feel uncomfortable with keywords like freedom, variety, or uniqueness as a pastor.

2. 성도들은 목회자에게 의존적이어야 하고 도움을 받아야 한다고 생각한다.
 ()

Church members should be dependent on their pastor and receive guidance from him/her.

3. 목회자 자신의 정체성과 역할은 미국의 경우라도 한국과 크게 다르지 않다고 생각한다. ()

There is no difference in the identity or function of the pastor whether you are in Korea or in the United States.

4. 현재 목회의 키워드는 순종, 희생, 성장이다. ()

The keywords of my current ministry are obedience, sacrifice, and growth.

5. 성도들을 대할 때 어느 정도 차별이 불가피하다고 생각한다. ()

It is sometimes necessary to show favoritism with members.

6. 목회자와 성도간 진정한 신뢰와 화합은 이론적으로는 가능하지만 현실적이지는 않다. ()

Even though theoretically possible, the trust and unity between a pastor and his/her members will not happen in real life.

7. 성도들과 대화하고 설득하기보다는 지시하는 편이다. ()

I tend to direct members rather than discuss with them or persuade them.

8. 질문과 의심이 많고 탐구하는 성도들은 불편하고 피하고 싶다. ()

I wish to avoid members who have many questions and doubts.

9. 목회자는 성도들에 의해서 변화될 수 있는 존재가 아니라고 생각한다. ()

A pastor should not be changed by his/her members.

10. 성도들의 개인적 필요보다는 목회자의 비전을 충족시키는 일이 더 중요하다고 생각한다. ()

The pastor's vision is more important than acknowledging individual needs and meeting those needs.

11. 성도들과 협력하여 계획을 수립하고 실행하는 것보다는 목회자가 계획을

세우고 성도들이 따라오는 것이 더 효과적이고 편하다. ()

It is more effective and easy for a pastor to make a plan alone and require members to follow his/her plan.

12. 성도들이 명절 때 목회자에게 선물을 해야 한다고 생각한다. ()

Members should give a present to their pastor during holiday seasons.

13. 성도들과 갈등이 있을 때 문제를 풀어보려는 의지보다는 사역지를 옮기려고 마음이 앞선다. ()

When I have a conflict with the members, I desire to go to another church rather than trying to resolve it.

14. 성도들로 하여금 교회의 규칙, 교리, 전통을 따르도록 하는데 관심이 많다.
()
I am very interested in teaching members to follow rules, doctrines, or traditions of the church.
15. 목회자는 성도들에게 안건을 제시하고, 그것을 수행하도록 밀고 나가야 한다.
()
A pastor should suggest an agenda and force the members to follow his/her way.
16. 성도들이 받은 은사와 능력대로 사역을 배치하기 보다는 순종하는 성도들 위주로 맡기는 것이 안심이 되고 편하다. ()
It is better to appoint ministry responsibility to the obedient members rather than assign them based on one's ability.
17. 목회자가 설교나 양육을 도맡아 하는 것이 부교역자나 평신도사역자와 많은 부분을 분담하여 협력하는 것보다 성장의 면에서 더욱 유리하다고 생각한다.
()
It is better in terms of church growth if a senior pastor takes charge of preaching and nurturing rather than sharing the responsibilities with assistant pastors or lay leaders.
18. 목회자의 권위를 세우거나 높이려는 의도적 말과 행동, 영적인 분위기를 드는 편이다. ()
I tend to speak, act, or create a spiritual atmosphere intentionally to establish or solidify my authority
19. 성도들 다수가 원해도 교회가 교단에서는 탈퇴할 수 없다. ()
A church should not end membership from its denomination even if a majority of church members wishes so.
20. 성도들이 목회자를 영적인 친구(동반자)보다는 영적인 아버지로 생각해 주길 바란다. ()
A pastor wishes to be considered as a spiritual father rather than a spiritual partner by his/her members.
21. 성도들이 목회자를 스스럼없이 대하면 나의 권위를 인정하지 않는 것 같아서 불편하다. ()
When members treat me very comfortably, I feel uncomfortable because I feel my authority is not recognized.
22. 성도들에게 설교중에 아멘할 것을 요구한다. ()
I demand my members to say, "Amen" during a sermon.
23. 여성교역자들이나 여 성도들도 교회내에서 잠잠하거나 제한적으로 리더십을 발

- 회하는 것이 좋다고 생각한다. ()
 Female pastors or lay leaders should not exercise leadership in the church or exercise leadership in a limited way.
24. 담임목사 중심의 교회가 될 때 교회가 안정되고 성장한다고 생각한다. ()
 A church will grow with stability when a senior pastor exercises strong leadership.
25. 교회내 문제가 발생했을 때 우선적으로 성도들의 문제라고 생각한다. ()
 It is first and foremost members' fault when a problem occurs in the church
26. 성도들간의 친밀함이 목회의 방해가 된다고 생각한다. ()
 Close relationship with members will hinder pastoral ministry.
27. 부교역자들은 담임목사의 목회의 부족한 부분을 돕는 역할이라고 생각한다.
 ()
 Assistant pastors have a role of helping the areas where a senior pastor is not good at.
28. 성도들의 은사를 계발해서 각 자가 사역을 감당하도록 하는 목회는 이론적으로도 성경적이지만 실제적으로는 목회에 부담이 된다. ()
 Developing the gifts of the members so that they can find the ministry suitable for them is theoretically ideal but will be a burden for the pastor.
29. 목회를 하면서 새롭고 모험적인 상태로 나아가는 것보다는 안정을 원한다.
 ()
 As a pastor, I wish to choose a safe way rather than a new and adventurous way.
30. 성도들이 중요한 결정의 순간에 성령이 주시는 내적확신보다는 목회자의 지침을 따르기 원한다. ()
 When making an important decision, I wish my members to follow my advice rather than their inner-confidence given by the Holy Spirit.
31. 목회자 자신의 상처와 부끄러움은 가능한한 성도들과 나누지 않는다. ()
 I do not share my own hurt and shame with members.
32. 하나님의 창조세계를 보전하고자하는 환경목회에 대한 관심이 적은편이다.
 ()
 I do not have much interest in preserving God's creation.
33. 사회정의와 약자에 대한 긍휼의 목회에 관심이 부족한 편이다. ()
 I am not much interested in restoring social justice and looking out for the oppressed.

34. 창조적인 활동(예술)이나 성도들과 함께 참여하여 공동으로 하는 일에 관심이 적다. ()

I am not interested in participating in creative activities (arts) or community events with members.

35. 성도들의 이야기를 들으려 하기 보다는 목회자 자신의 이야기를 많이 하고 가르치려 한다. ()

I tend to speak and teach rather than listen to my members.

36. 목회자와 성도들이 서로 다른 의견을 가진 경우, 성도가 목회자를 따라야 한다고 생각한다. ()

When a pastor and church members have different opinions, members should follow the opinion of their pastor.

37. 타문화권 교회와 사람들과 교류하는 것이 언어의 장벽 외에도 부담스럽다 . ()

I feel uncomfortable having fellowship with churches of different cultures beside a language gap.

38. 목회자가 성도에 감사하기보다는 성도들이 목회자들에게 감사해야 한다. ()

Members should thank their pastor rather the other way around.

39. 미국목회가 한국목회보다 어려운 것은 목회자의 문제이기보다는 성도들의 문제라고 본다. ()

It is members' fault that the pastoral ministry in the United States is more difficult than the pastoral ministry in Korea.

40. 교회내의 갈등은 신앙적인 문제라기보다는 관계성의 문제라고 생각한다. ()

A conflict in the church typically happens due to a relational problem rather than a spiritual problem.

-설문조사에 응답해 주셔서 감사를 드립니다-

Thank you for your response to this survey.

설문조사에 협조해 주시기 바랍니다. (평신도용)

We ask your cooperation with this survey for congregations.

이 조사는 클레어몬트 신학대학원의 목회박 박사논문 (제목: 이민교회안에서 상호의존적 관계성을 계발하는 창조영성훈련)을 위한 자료로만 쓰일 예정입니다. 이민교회의 미래를 위해서 여러분의 협조를 부탁드립니다.

오정택 목사

This survey will be used only as a resource for Doctor of Ministry thesis from Claremont School of Theology. The title of the thesis is *Creation-Spirituality Practices Cultivating Interdependent Relationships in the Korean American Church Context*. Your response will benefit the future of Korean-American church.

Rev. Jeong Taeg Oh.

1. 남성() 여성(),
Male () Female ()
현재의 나이, 20대() 30대() 40대() 50대() 60대()
70대 이상()
Current age, 20s () 30s () 40s () 50s () 60s ()
() 70s and over ()
2. 교단배경은 어떻게 되십니까? _____
What is your denominational background?
3. 기독교 신앙경력은 몇 년 이십니까? _____
How long have you been a Christian?
4. 교회에서의 직분은 ? _____
What is your position at your church?
있으시다면 몇 년동안 이 직분을 감당하고 계십니까? _____
If you have any position, how long have you served?
5. 미국오신지는 얼마나 되셨습니까? 0-5년() 6-10년() 10-20년()
() 20년 이상()
How long have you lived in the United States? 0-5 years ()
6-10 years (), 10-20 years (), over 20 years ()

6. 한국에서 군대생활을 하셨습니까? _____

Have you served in the military in Korea?

7. 기독교인이 되기 전 다른 종교생활을 하셨다면 어느 종교이며 몇 년을 하셨습니까?

Have you been a part of another religion before you became a Christian?

What religion was it? How many years?

8. 현재 교회에 출석하신지는 얼마나 되셨습니까? 0-5년() 6-10년()
10년 이상()

How long have you attended your current church? 0-5 years, 6-10 years, over 10 years

9. 현재 섬기시는 교회의 평균 주일출석 교인수(한어권 성인)는 몇 명입니까?

What is an average Sunday attendance (Korean adults) of your current church?

10. 과거에 교회의 갈등으로 어려움을 겪으신 적이 있으십니까? _____

Have you had any difficulty with a church conflict?

있으시다면 간단히 어떤 갈등이었습니까?

If yes, explain.

* 솔직하게 답변해 주세요. 현재의 상태에 해당되는 숫자를 ()안에 써 주세요.

Please respond honestly. Write an appropriate number inside () from 1 to 5

1-강한부정(Strongly Disagree)

2-부정(Disagree)

3-긍정 혹은 부정(Neither Agree nor Disagree)

4-긍정(Agree)

5-강한 긍정(Strongly Agree)

1. 신앙생활면에서 자율, 다양성, 개성이라는 키워드가 나에게겐 편하게 느껴진다.
()

I feel comfortable with key words like freedom, variety, or uniqueness in Christian life.

2. 성도들이 목회자에게 의존적일 필요는 없다고 생각한다. ()

Christians do not have to be dependent on their pastor.

3. 목회자의 자세는 한국이나 미국이 다를 바 없으며 섬기는 목회자가 되어야 한다고 생각한다. ()

There is no difference in an attitude of pastor as a servant leader between Korean and American context.

4. 성도들의 순종, 희생, 성장을 강조하는 것은 미국상황에 어울리지 않는다고 생각한다. ()

It is not suitable to emphasize Christian obedience, sacrifice, and growth in American context.

5. 어떤 경우든 목회자는 성도들을 차별해서는 안 된다고 생각한다. ()

A pastor should not show favoritism in any circumstance.

6. 목회자와 성도간 진정한 신뢰와 화합은 이론적으로는 가능하지만 현실적이지는 않다. ()

Even though theoretically possible, the trust and unity between a pastor and his/her members will not happen in real life.

7. 목회자는 성도들에게 지시하거나 설득하는 것보다는 각 자의 선택을 존중해 주어야 한다. ()

Instead of directing or persuading members, a pastor should respect the choice of each member of the church.

8. 나는 신앙에 대한 질문과 의심이 많고 탐구하는 입장이다. ()

I tend to have a lot of questions and doubts about faith and I search for answer actively.

9. 목회자도 성도들에 의해서 변화되어야 한다고 생각한다. ()

A pastor should be willing to be changed by their members.

10. 목회자의 비전보다는 성도개인의 필요를 인정하고 충족시키는 일이 더 중요하다고 생각한다. ()

Acknowledging individual needs and meeting those needs are more important than the pastor's vision.

11. 목회자가 계획을 세우고 성도들이 따라가는 것 보다는 성도들의 의견을 충분히 수렴하는 것이 필요하다고 생각한다. ()

It is necessary for a pastor to gather the opinions of members adequately instead of requiring members to follow his/her plan.

12. 성도들은 명절 때 따로 목회자에게 선물을 안 해도 된다. ()

Members do not have to give a present to their pastor during

holiday seasons.

13. 목회자와 갈등이 있을 때 문제를 풀어보려는 의지보다는 교회를 옮기고 싶다.
()

When I have a conflict with the pastor, I desire to go to another church rather than trying to resolve it.

14. 교회의 규칙, 교리, 전통을 따르는데 관심이 없다. ()

I am not interested in following rules, doctrines, or traditions of the church.

15. 목회자가 해야 할 것과 하지 말아야 할 것을 제시해도 내가 판단해 보고 결정하고 실행한다. ()

Even though a pastor suggests what to do or what not to do, I decide and act after a careful consideration.

16. 교회에서 목회자에게 순종하지 않으면 불이익을 당한다고 생각한다. ()

If you do not obey your pastor, you will be less blessed. (or you will have disadvantage./you will be harmed??)

17. 목회자에 대한 순종보다는 개인의 능력에 따라 사역을 맡는 것이 필요하다고 생각한다. ()

It is better to have a ministry responsibility based on one's ability rather than the pastor's order.

18. 목회자는 자신의 권위를 세우거나 높이려는 의도적 말과 행동, 영적인 분위기를 만들어서는 안 된다. ()

A pastor should not intentionally speak, act, or create a spiritual atmosphere to establish or solidify his/her authority.

19. 목회자들과 협력하여 계획을 수립하고 실행하는 일이 어렵게 느껴진다. ()

It is difficult to work with pastors to create or execute a plan.

20. 목회자는 영적인 아버지이기 보다는 영적인 동반자이다. ()

A pastor is a spiritual partner rather than a spiritual father.

21. 목회자를 대할 때 어렵지 않고 스스럼 없다. ()

I do not feel uncomfortable being with a pastor.

22. 설교중에 목회자가 아멘할 것을 요구하는 것이 싫다. ()

I do not like a pastor demanding "Amen" during a sermon.

23. 교회내에서 여성교역자들이나 여 성도들도 동등한 리더십을 발휘하는 것이 좋다고 생각한다. ()

Female pastors or lay leaders should exercise leadership in

the church just as their male counterparts.

24. 담임목사 중심의 교회가 되어야 교회가 안정되고 성장한다는 것은 잘못된 의견이다. ()

It is an incorrect statement that church will grow with stability when a senior pastor exercises strong leadership.

25. 교회내 문제가 발생했을 때 우선적으로 목회자의 문제라고 생각한다. ()

It is first and foremost the pastor's fault when a problem occurs in the church.

26. 성도들간 친밀하게 지내고 싶은 마음이 없다. ()

Church members do not wish to have a close relationship with each other.

27. 부교역자들도 담임목사와 동등한 대우를 받아야 한다고 생각한다. ()

Assistant pastors should receive the same salary as their senior pastor.

28. 미국에 오래 거주할수록 더욱 개인주의적 성향이 있다고 생각한다. ()

The longer you stay in the United States, the more you become individualistic.

29. 신앙생활을 하면서 전통적인 것을 벗어나 새롭고 모험적인 상태로 나아가는 것을 원한다. ()

In my Christian life, I am prone to new and adventurous things rather than traditional things.

30. 중요한 결정의 순간에 목회자와 상담하기 보다는 스스로 결정을 내린다. ()

I make an important decision on my own rather consulting with the pastor.

31. 자신의 상처와 부끄러움은 가능한한 성도들과 나누지 않는다. ()

I do not share my hurt and shame with other members as much as possible.

32. 하나님의 창조세계를 보전하고자하는 데 관심이 적은편이다. ()

I do not have much interest in preserving God's creation.

33. 사회정의와 약자에 대한 긍휼의 관심이 부족한 편이다. ()

I am not much interested in restoring social justice and looking out for the oppressed.

34. 창조적인 활동(예술)이나 목회자와 성도들과 함께 참여하여 공동으로 하는 일에 관심이 적다. ()

I am not interested in creative activities (arts) or community events organized by members of the church along

with their pastor.

35. 성도들의 이야기를 들으려 하기 보다는 나 자신의 이야기를 많이 하고 가르치려 한다. ()

I tend to speak and teach rather than listen to other members.

36. 목회자와 성도들이 서로 다른 의견을 가진 경우, 목회자가 성도를 따라야 한다고 생각한다. ()

When a pastor and church members have different opinions, the pastor should follow the opinion of his/her members.

37. 타문화권 교회와 사람들과 교류하는 것에 관심이 없다 . ()

I have no interest in fellowship with churches of different cultures.

39. 교회내 갈등이 있는 것은 성도들의 문제라기보다는 목회자의 문제라고 본다. ()

A pastor is at fault rather than church members when a church conflict occurs.

40. 교회내의 갈등은 신앙적인 문제라기보다는 관계성의 문제라고 생각한다. ()

A conflict in the church typically happens due to a relational problem rather than a spiritual problem.

-설문조사에 응해 주셔서 감사를 드립니다-

Thank you for your response to this survey.

Appendix: B

Survey Results

In 2008, I surveyed 50 pastors through a nationwide conference and 30 pastors in the Los Angeles area, as well as 50 of my congregation, conducted the course of Creation-Spirituality Practices in my church, and concluded found several relational styles between congregations and pastors. These findings were consistent with my initial understanding stated earlier in my dissertation.

The first generation pastor wants dependence, while congregations desire interdependent and independent relationships. First generation pastors who desire dependent congregations want dependence because they believe the congregation needs the pastor's help in achieving a level spirituality and decision making in the church and in the home. When the first generation pastor plans, instead of fully discussing their plans with other church workers, the pastor will create the way and expect people to follow.

The pastor believes that strong leadership will result in a stable and growing church. In situations of differing opinions, the pastor will expect church members to respect and follow the pastor's opinion. The first generation pastor will see their vision and the church's vision as more important than the congregation's individual concern. Even asking to obey and sacrifice to promote the growth of the church. The first

generation pastor will resist the need to change, even if it will benefit the ministry in the eyes of the congregation.

On the other hand, the congregation desires diversity, independence, and individuality. They do not see the need to be dependent upon the pastor. Individuals in the congregation desire a recognition and respect for individual opinions and ideas. The congregation, at times, feels a need for the pastor to change in order to meet the needs of the congregation.

They also feel differently from the first generation pastor's need for strong leadership for a growing church, but see a need for an interdependent leadership. But, in times of conflict, congregations see the conflict as the pastor's problem.

In my overall analysis of the Korean American church, those who have spend extended amounts of time in the United States, the 1.5 generation (regardless of age), and young people tend to thrive in an independent environment, whereas recent immigrants and those who are older, and women tend to desire the dependent relationship style. This creates a very difficult ministry for pastors who desire dependent relationships from the entire congregation. Their ministries can result in conflicts with those who desire the independent style of relationship.

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